

# NEW TESTAMENT

McCord's New Testament Translation  
of the Everlasting Gospel

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Hugo McCord, Th.D.



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## Hugo McCord, Th.D.

After a lifetime of careful study, Dr. McCord has given the church a translation of the New Testament which rings with the truth of the original writers. His painstaking work will clear up many inconsistencies and questions in the minds of those who read and study God's Word today.

Carl Hugo McCord attended Freed-Hardeman College, the University of Illinois, the University of Tulsa, Virginia Seminary, and Southern Baptist Theological Seminary. McCord holds the following academic degrees: A.A., B.A., M.A., B.D., and Th.D.

A retired professor of Bible and Biblical Languages at Oklahoma Christian College, Dr. McCord has also served as adjunct professor at the Alabama Christian School of Religion. A prolific and dedicated writer, he is the author of 13 books and numerous articles. His works include *From Heaven or from Men?*, *Happiness Guaranteed*, *The Credibility of Creation*, *The Christian Family*, *Messianic Prophecy*, and *The Royal Route of Revelation*.



**Freed-Hardeman College**

*Teaching how to live and how to make a living.*

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of the Everlasting Gospel

**Hugo McCord, Th.D.**

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## IN APPRECIATION

Dr. Hugo McCord has been a serious student of the Bible from the time he was a young man. By diligent study, thorough academic preparation, self-discipline, and heart cultivation he has become one of the leading and ripest scholars in the nation. His influence as an author, lecturer, preacher, and professor has left his impact on the brotherhood.

The apex of his scholarly contributions in his translation of the New Testament. Because of his superior linguistic ability and commitment to the truth, he has prepared a translation that can be accepted with confidence by all. Dr. McCord has sought diligently to give an accurate translation of the inspired Word of God in an easily understood modern day English.

Freed-Hardeman College, Dr. McCord's *alma mater*, is the recipient of the fruits of his scholarship in that he has given the College his translation. The College is highly honored by this precious gift and it will be a blessing to the work of the College for generations to come. The income from it will be used to the furtherance of Christian education.

Also, the College expresses gratitude to the Atwood church of Christ for receiving and providing the funds to enable the College to publish this book.

Appreciation also is expressed to David McQuiddy, McQuiddy Printing Company, and Neil Anderson and Don Humphrey of the Gospel Advocate Company for invaluable service as the publisher.

E. Claude Gardner, President  
Freed-Hardeman College  
Henderson, Tennessee  
January 1, 1988



## DR. HUGO McCORD

Carl Hugo McCord was born in New Albany, Mississippi, June 24, 1911. He was baptized into Christ by one of Freed-Hardeman's professors, L. L. Brigance, in 1923. In preparation for a lifetime of preaching and teaching, he attended Freed-Hardeman College, the University of Illinois, the University of Tulsa, Virginia Seminary, Southern Baptist Theological Seminary at Louisville and New Orleans Baptist Theological Seminary at New Orleans. Brother McCord holds the following academic degrees: A.A., B.A., M.A., B.D., and Th.D. He has made three trips abroad to study at the British Museum and in Palestine.

Dr. McCord worked as a local preacher in Urbana, Illinois; Indianapolis, Indiana; Washington, D.C.; Dallas, Texas; Alexandria, Virginia; Louisville, Kentucky; Bartlesville, Oklahoma; New Orleans, Louisiana; and Midwest City, Oklahoma. His evangelistic work has carried him into forty-two states, and into the following foreign countries: Sierra Leone, Great Britain, Scotland, Ireland, Australia, Tasmania, New Zealand, Indonesia, Japan, the Philippines, Kenya, Malta, Trinidad, Canada, Egypt, Italy, Sweden, and Thailand. In addition to his preaching activities, Dr. McCord has spoken on at least fourteen of our college lectureships, nineteen schools of preaching lectureships, fifteen church lectureships, and at eight Bible camp programs.

Dr. McCord is a retired professor of Bible and Biblical Languages, Oklahoma Christian College, and a retired adjunct professor, Alabama Christian School of Religion.

Dr. McCord has been a prolific and dedicated writer. He has written the following books: *Disciples' Prayer, Happiness Guaranteed, From Heaven or From Men?, Getting Acquainted with God, Messianic Prophecy, The Christian Family,*

*Credibility of Creation, Bible Lands and Sacred History, The Royal Route of Revelation, These Things Speak, The H. Leo Boles' Lectures on Preaching, Fifty Years of Lectures, Volume 2: Fifty Years of Lectures.* Dr. McCord has also written extensively for brotherhood papers and journals.

A grateful brotherhood has honored Dr. McCord for his many contributions to the church and to Christian education. He has received the following awards and honors: Oklahoma Christian College, 1977; York College, 1977; Alumni Association of Freed-Hardeman College, 1979; Fort Worth Lectures, 1981; Freed-Hardeman College Elders' Appreciation Dinner, 1982; Gus Nichols' Lectureship, 1983; Harding University, 1984; Freed-Hardeman College, 1986.

Dr. McCord and his wife, Lois met while they were students at Freed-Hardeman College. They have two children: Charles, father of two and Carolyn, the mother of four.

# Matthew

**1** A book of the descent of Jesus Christ, the son of David, the son of Abraham:

<sup>2</sup>Abraham was the father of Isaac, Isaac of Jacob, Jacob of Judah and his brothers, <sup>3</sup>Judah of Perez and Zerah by Tamar, Perez of Hezron, Hezron of Ram, <sup>4</sup>Ram of Amminadab, Amminadab of Nahshon, Nahshon of Salmon, <sup>5</sup>Salmon of Boaz by Rahab, Boaz of Obed by Ruth, Obed of Jesse, and <sup>6</sup>Jesse of David the king.

David was the father of Solomon by the wife of Uriah, <sup>7</sup>Solomon of Rehoboam, Rehoboam of Abijah, Abijah of Asa, <sup>8</sup>Asa of Jehoshaphat, Jehoshaphat of Joram, Joram of Uzziah, <sup>9</sup>Uzziah of Jotham, Jotham of Ahaz, Ahaz of Hezekiah, <sup>10</sup>Hezekiah of Manasseh, Manasseh of Amon, Amon of Josiah, <sup>11</sup>Josiah of Jechoniah and his brothers at the time of the exile to Babylon.

<sup>12</sup>After the exile to Babylon, Jechoniah was the father of Shealtiel, Shealtiel of Zerubbabel, <sup>13</sup>Zerubbabel of Abiud, Abiud of Eliakim, Eliakim of Azor, <sup>14</sup>Azor of Sadoc, Sadoc of Achim, Achim of Eliud, <sup>15</sup>Eliud of Eleazar, Eleazar of Matthan, Matthan of Jacob, <sup>16</sup>Jacob of Joseph the husband of Mary, of whom was born Jesus, the one called Christ.

<sup>17</sup>So all the generations from Abraham to David were fourteen, from David to the Babylonian exile fourteen, and from the exile to Christ fourteen.

<sup>18</sup>Jesus Christ was born in this manner: Mary his mother was engaged to Joseph, but before they came

## MATTHEW 1:19

together, she was discovered to be pregnant by the Holy Spirit. <sup>19</sup>Joseph, her fiancé (being honorable, and not wanting to embarrass her), decided to break the engagement quietly. <sup>20</sup>However, while he was thinking about the problem, behold! The Lord's angel appeared to him in a dream, saying,

Joseph, son of David, do not be afraid to marry Mary your fiancée, because her conception is by the Holy Spirit. <sup>21</sup>She shall bear a son, and you shall call his name Jesus, for he shall save his people from their sins.

<sup>22</sup>In this way that which was spoken by the Lord through the prophet was fulfilled, saying, <sup>23</sup>"Behold! The virgin shall be pregnant, and shall bear a son, and they shall call his name *Immanuel*," meaning "God is with us." <sup>24</sup>Joseph awoke and obeyed the angel, marrying his fiancée. <sup>25</sup>However, he did not have sexual relations with her until she had given birth to a son. He called his name Jesus.

**2** When Jesus was born in Bethlehem of Judea in the days of King Herod, behold! Wise men came from the east to Jerusalem, saying, <sup>2</sup>"Where is he who has been born king of the Jews? We have seen his star in the east, and have come to worship him." <sup>3</sup>King Herod heard this, and was disturbed, and all Jerusalem with him. <sup>4</sup>He gathered all the chief priests and scribes of the people, and was asking them where the Christ was to be born. <sup>5</sup>They replied,

In Bethlehem of Judea, for so the prophet has written, "You, Bethlehem-Judah, are by no means the least among Judah's rulers, for from you a ruler shall come who shall be a shepherd for my people Israel."

<sup>7</sup>Herod then secretly sent for the wise men, and found out precisely what time the star had appeared, <sup>8</sup>and sent them to Bethlehem, saying, "Go and search carefully for the child. When you find him, let me know, that I also may go and worship him."



<sup>9</sup>Those who heard the king left, and behold! The star which they had seen in the east went before them until it stood over the place where the child was. <sup>10</sup>When they saw the star, they became overjoyed, <sup>11</sup>and entered the house, and saw the child with Mary his mother, and fell down, and worshiped him. They opened their packages, and presented gifts to him, gold and frankincense and myrrh. <sup>12</sup>They received a divine message in a dream not to return to Herod, and departed for their own country by another road.

<sup>13</sup>After they left, behold! The Lord's angel appeared to Joseph in a dream, saying, "Arise, take the child and his mother and go to Egypt. Stay there until I speak to you, for Herod will seek to kill the child." <sup>14</sup>He took the child and his mother and went to Egypt by night. <sup>15</sup>They stayed there until Herod died. In this way that which was spoken by the Lord through the prophet was fulfilled, "Out of Egypt I called my Son."

<sup>16</sup>Then Herod saw that he had been deceived by the wise men, and he was consumed with anger. He gave orders to destroy all the boys in Bethlehem and all the region around it up to two years old, according to the time that he had learned from the wise men. <sup>17</sup>In this way that which was spoken through Jeremiah the prophet was fulfilled,

<sup>18</sup>A voice in Ramah was heard, weeping, and terrible mourning, Rachel weeping for her children, and she was refusing to be comforted, because they are not.

<sup>19</sup>After Herod's death, behold! The Lord's angel appeared in a dream to Joseph, saying, <sup>20</sup>"Arise, take the young child and his mother, and go into the land of Israel, for the ones seeking his life have died." <sup>21</sup>He arose, took the child and his mother, and went to Israel. <sup>22</sup>But when he heard that Archelaus was king instead of his father Herod, he was afraid to go there. He received a divine message in a dream, and went away into parts of Galilee,

## MATTHEW 2:23

<sup>23</sup>and lived in a city called Nazareth. In this way that which was spoken through the prophets was fulfilled, "He shall be called a Nazarene."

**3** In those days John the immerser came preaching in the Judean desert, <sup>2</sup>saying, "Change your hearts, for heaven's kingdom has drawn near." <sup>3</sup>This is he who was spoken of by Isaiah the prophet, "The voice of one crying in the desert: 'Prepare the Lord's way. Make his paths straight.' "

<sup>4</sup>John was wearing a camel's hair garment and a leather belt. His food was locusts and wild honey. <sup>5</sup>Then Jerusalem and all Judea and all the area around the Jordan were going out to him, <sup>6</sup>and were being immersed by him in the Jordan River, confessing their sins. <sup>7</sup>But when he saw that many of the Pharisees and Sadducees were coming for his immersion, he exclaimed,

Brood of vipers, who warned you to escape from the coming wrath? <sup>8</sup>Show proof that you have changed your hearts. <sup>9</sup>Do not think about saying among yourselves, "Abraham is our father," for I assure you that God is able to raise up children to Abraham out of these rocks. <sup>10</sup>Already the axe is placed at the root of the trees; therefore, every tree not bearing good fruit is cut down and thrown into the fire.

<sup>11</sup>I indeed am immersing you in water into a change of heart, but after me comes one stronger than I, whose sandals I am not worthy to carry. He will immerse you in the Holy Spirit and fire. <sup>12</sup>With his winnowing shovel in his hand he will thoroughly cleanse his threshing floor: he will gather his wheat into the barn, but the straw he will burn with unquenchable fire.

<sup>13</sup>Then Jesus went from Galilee to the Jordan to John to be immersed by him. <sup>14</sup>But John forbade him, saying, "I need for you to immerse me, and do you come to me?" <sup>15</sup>Jesus replied, "Permit it now, for it is proper for us to fulfill all righteousness." Then he permitted him. <sup>16</sup>After

Jesus was immersed, he immediately came up from the water, and behold! Heaven was opened to him, and he saw God's Spirit coming down on him as a dove. <sup>17</sup>Behold! A voice out of heaven was saying, "This is my beloved Son, with whom I am well pleased."

**4** Then Jesus was led by the Spirit into the desert to be tempted by the devil. <sup>2</sup>After he fasted forty days and nights he was hungry. <sup>3</sup>The tempter came and challenged him, "If you are God's Son, command these rocks to become bread." <sup>4</sup>Jesus' reply was, "It is written, 'Man shall not live by bread alone, but by every word that comes from God's mouth.' "

<sup>5</sup>The devil then took him into the holy city, and placed him on the summit of the temple, <sup>6</sup>and said,

If you are God's Son, throw yourself down, for it is written, "He will command his angels concerning you, and they will catch you in their hands so that you will not strike your foot against a stone."

<sup>7</sup>Jesus answered, "Again it is written, 'You shall not make trial of the Lord your God.' "

<sup>8</sup>Further, the devil took him to the top of a very high mountain and showed him all the world's kingdoms and their glory, <sup>9</sup>and said, "I will give you all these things if you will fall down and worship me." <sup>10</sup>Jesus answered, "Go away, Satan, for it is written, 'You shall worship the Lord your God, and you shall serve only him.' " <sup>11</sup>Then the devil left, and behold! Angels came and were serving him.

<sup>12</sup>After Jesus heard that John had been put in prison, he departed into Galilee. <sup>13</sup>He left Nazareth and made his home in Capernaum beside the sea in the territories of Zebulun and Naphtali. <sup>14</sup>In this way that which was spoken through Isaiah the prophet was fulfilled,

<sup>15</sup>Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles, <sup>16</sup>the people sitting in darkness saw a great light, and to the

## MATTHEW 4:17

ones sitting in the region and shadow of death, to them light has sprung up.

<sup>17</sup>From that time Jesus began to preach and to say, "Change your hearts, for heaven's kingdom has drawn near." <sup>18</sup>As he walked beside the sea, he saw two brothers, Simon Peter and Andrew, casting a net into the sea, for they were fishermen. <sup>19</sup>Jesus invited them, "Come after me, and I will make you fishers of men." <sup>20</sup>They immediately left their nets and followed him. <sup>21</sup>Jesus, walking on, noticed two other brothers, James and John, the sons of Zebedee, in the boat with their father repairing nets, and he summoned them. <sup>22</sup>Immediately they left the boat and their father and followed him.

<sup>23</sup>Jesus went throughout Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and infirmity among the people. <sup>24</sup>The news about him spread into all Syria, and they brought to him all those sick with various diseases and afflictions, those possessed by demons, those who were epileptic and paralyzed, and he healed them. <sup>25</sup>Large crowds from Galilee and the Decapolis and Jerusalem and Judea and beyond the Jordan followed him.

**5** Jesus noticed the crowds, and went up into a mountain. He sat down, and his disciples came to him, <sup>2</sup>and he began to teach:

<sup>3</sup>Blessed are the ones who know that spiritually they are paupers, for heaven's kingdom is theirs. <sup>4</sup>Blessed are the ones who mourn, for they shall be comforted. <sup>5</sup>Blessed are the gentle, for they shall inherit the earth. <sup>6</sup>Blessed are the ones who hunger and thirst for righteousness, for they shall be satisfied. <sup>7</sup>Blessed are the merciful, for they shall receive mercy. <sup>8</sup>Blessed are the pure in heart, for they shall see God. <sup>9</sup>Blessed are the peacemakers, for they shall be called God's children. <sup>10</sup>Blessed are those who are persecuted for righteousness, for heaven's kingdom is theirs. <sup>11</sup>Blessed are you when they insult

and persecute you, and lie, and say every evil thing against you because of me. <sup>12</sup>Be full of joy and celebrate, because your reward in heaven is great. In this way they persecuted the prophets who were before you.

<sup>13</sup>You are the salt of the earth, but if salt has become tasteless, how will it be seasoned? Good for nothing, it is thrown out and trampled. <sup>14</sup>You are the light of the world. A city on a hill cannot be hidden; <sup>15</sup>neither do men light a lamp and put it under a basket, but on a stand, and it gives light for all in the house. <sup>16</sup>Therefore let your light shine before people that they may see your good deeds and give glory to your heavenly Father.

<sup>17</sup>Do not think I have come to destroy the law or the prophets. I have not come to destroy, but to fulfill. <sup>18</sup>Indeed I assure you that, until the heaven and the earth disappear, neither the smallest letter in the law, nor the smallest part of a letter, shall pass away before all things are fulfilled. <sup>19</sup>Whoever breaks one of the least of these commandments and teaches people so shall be called the least in heaven's kingdom. But whoever does these commandments and teaches them shall be called great in heaven's kingdom. <sup>20</sup>I assure you that, unless your righteousness is more than that of the scribes and Pharisees, you shall in no way enter heaven's kingdom.

<sup>21</sup>You have heard that it was said to them of old, "You shall not murder," and whoever murders shall be liable for judgment. <sup>22</sup>But I assure you that anyone who is angry with his brother without cause shall be liable for judgment, and whoever calls his brother Emptyhead shall be liable before the council, and whoever calls him Stupid shall be liable for the hell of fire.

<sup>23</sup>If you bring your gift to the altar and there you remember that your brother holds something against you, <sup>24</sup>leave your gift, go and be reconciled to your brother. Then return and offer your gift. <sup>25</sup>In a lawsuit be congenial with your opponent while you are with

## MATTHEW 5:26

him, so that he will not deliver you to the judge, and the judge to the officer, and he puts you in jail. <sup>26</sup>Indeed I assure you that you will not go free until you have paid your last cent.

<sup>27</sup>You have heard that it was said, "You shall not commit adultery." <sup>28</sup>But I assure you that everyone looking upon a woman in order to lust in his heart has already committed adultery. <sup>29</sup>If your right eye causes you to stumble, gouge it out and throw it away, for it is better that one of your members be destroyed rather than your whole body be thrown into hell. <sup>30</sup>If your hand causes you to stumble, cut it off and throw it away, for it is better that one of your members should die rather than for your whole body to go to hell.

<sup>31</sup>It was said, "Whoever divorces his wife is to give her a bill of divorce." <sup>32</sup>But I assure you that everyone who divorces his wife except for fornication makes her an adulteress, and whoever marries a divorced woman commits adultery.

<sup>33</sup>Again, you have heard that it was said to them of old, "You shall not break your oath; you shall pay to the Lord what you have vowed." <sup>34</sup>But I say to you not to swear at all, neither by heaven, for it is God's throne, <sup>35</sup>nor by the earth, for it is his footstool, nor by Jerusalem, for it is the city of the great king, <sup>36</sup>nor by your head, for you cannot make one hair white or black. <sup>37</sup>Let your speech be "yes, yes," or "no, no," and anything beyond these is of the Evil One.

<sup>38</sup>You have heard that it was said, "An eye for an eye and a tooth for a tooth." <sup>39</sup>But I say to you, do not resist an evil person. Whoever hits you on your right cheek, turn to him the other. <sup>40</sup>To the one wanting to take you to court for your shirt, give him also your coat. <sup>41</sup>Whoever forces you to go one mile, go with him two. <sup>42</sup>To the one making a demand, give, and do not turn away from the one wishing to borrow.



<sup>43</sup>You have heard that it was said, "You shall love your neighbor and hate your enemy." <sup>44</sup>But I say, love your enemies and pray for the ones who persecute you, <sup>45</sup>that you may be children of your heavenly Father, who makes his sun to rise on the evil and the good, and makes the rain to fall on the just and the unjust. <sup>46</sup>If you love the ones who love you, what reward do you have? The tax collectors do as much. <sup>47</sup>If you only greet your brothers, what are you doing more than others? Do not even Gentiles do the same? <sup>48</sup>You therefore shall be mature, as your heavenly Father is mature.

**6** Be careful not to give your money to a needy person before men to be seen by them. If you do, you have no reward from your heavenly Father.

<sup>2</sup>When you make a gift, do not blow a trumpet in front of you, as do the hypocrites in the synagogues and in the streets that they may be praised by men. Indeed I assure you that they have received their reward. <sup>3</sup>When you make a gift, do not let your left hand know what your right hand is doing <sup>4</sup>so that your gift may be in secret, and your Father who sees in secret will repay you.

<sup>5</sup>When you pray you will not be as the hypocrites, for they like to pray in the synagogues and on street corners that people may see them. Indeed I assure you that they have received their pay. <sup>6</sup>When you pray, go into a private room, shut the door, and pray to your Father in secret, and your Father who sees in secret will reward you.

<sup>7</sup>Also, in praying, do not babble as the heathen, who think that by their many words they will be heard. <sup>8</sup>Do not be like them, for your Father knows what you need before you ask. <sup>9</sup>In this manner pray: "Our heavenly Father, may your name be set apart. <sup>10</sup>May your kingdom come. May your will be done on the earth as in heaven. <sup>11</sup>Give us our food day by day. <sup>12</sup>Forgive our sins as we forgive those who sin against us. <sup>13</sup>Lead us not into

## MATTHEW 6:14

temptation, but rescue us from the Evil One.” <sup>14</sup>If you forgive men their transgressions, your heavenly Father will also forgive you; <sup>15</sup>but if you do not forgive men, neither will your Father forgive your transgressions.

<sup>16</sup>When you fast, do not be like the sad-faced hypocrites who disfigure their faces to let people know they are fasting. Indeed I assure you that they have received their reward. <sup>17</sup>When you fast, anoint your head and wash your face <sup>18</sup>so that you do not appear to be fasting, and your Father who sees in secret will repay you.

<sup>19</sup>Do not hoard up for yourselves treasures on the earth, where moths and rust destroy, and where thieves break in and steal. <sup>20</sup>Instead, store up treasures in heaven, where neither moths nor rust destroy, and where thieves do not break in and steal, <sup>21</sup>for where your treasure is, there your heart will be also.

<sup>22</sup>The lamp of the body is the eye. If your eye is sincere your whole body will be enlightened, <sup>23</sup>but if your eye is evil, your whole body will be dark. If the light in you is darkness, how great is that darkness!

<sup>24</sup>No one can serve two masters, for either he will hate one and love the other, or he will hold to one and despise the other. You cannot serve God and money. <sup>25</sup>Therefore I say to you, do not worry about what you will eat or drink, or what you will wear. Is not life more important than food, and the body more important than clothing? <sup>26</sup>Look at the birds, who neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value?

<sup>27</sup>Who by worrying can add a few inches to his height? <sup>28</sup>And why are you so concerned about your clothing? Consider the lilies how they grow! They neither labor nor spin, <sup>29</sup>but I assure you that Solomon in all his splendor was not clothed like one of them. <sup>30</sup>If God clothes today’s grass which disappears tomorrow, will he not much more clothe you, men of little faith? <sup>31</sup>Do

not worry, saying, "What shall we eat, or drink, or wear?" <sup>32</sup>All people seek these things, and your heavenly Father knows that you need them. <sup>33</sup>But seek first God's kingdom and righteousness, and all these things will be given to you. <sup>34</sup>Do not worry about tomorrow, for tomorrow will have its own cares. The evil of one day is enough for that day.

**7** Do not judge, so that you will not be judged, <sup>2</sup>for with what judgment you judge you will be judged, and with what measure you measure you will be measured. <sup>3</sup>Why do you peer at the speck in your brother's eye, and overlook a log in yours? <sup>4</sup>Or how will you say to your brother, "Permit me to pick the speck out of your eye," and behold! A log is in yours! <sup>5</sup>Hypocrites, first remove the log from your eye, and then you will see clearly to pick a speck out of your brother's eye.

<sup>6</sup>Give not that which is holy to dogs. Do not throw your pearls to pigs, for they will trample them and then turn on you and tear you.

<sup>7</sup>Ask and it will be given; seek and you will find; knock and it will be opened. <sup>8</sup>Everyone who asks receives, and the seeker finds, and to the one who knocks it will be opened. <sup>9</sup>What man among you, if his son asks for bread, will give him a stone? <sup>10</sup>If he asks for a fish, will he give him a snake? <sup>11</sup>If you being evil know to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him. <sup>12</sup>Whatever you wish that people would do for you, do for them, for this is the law and the prophets.

<sup>13</sup>Enter the narrow gate, because the gate is wide and the road is spacious that leads to death, and many go that way. <sup>14</sup>But the gate is narrow and the road is restricted that leads into life, and few find it.

<sup>15</sup>Be alert for false prophets, who come in sheep clothing, but inside are ravenous. <sup>16</sup>By their fruits you will know them. Grapes are not gathered from thorns

## MATTHEW 7:17

or figs from thistles. <sup>17</sup>Every good tree yields good fruit, but a bad tree produces bad fruit. <sup>18</sup>A good tree cannot produce bad fruit, neither can a bad tree yield good fruit. <sup>19</sup>Every tree that does not produce good fruit is cut down and thrown into the fire. <sup>20</sup>Therefore by their fruits you will know them.

<sup>21</sup>Not everyone who says to me, "Lord, Lord," will enter into heaven's kingdom, but the one who does the will of my heavenly Father. <sup>22</sup>Many will say to me in that day, "Lord, Lord, have we not prophesied in your name, and in your name have we not cast out demons, and in your name have we not done many miracles?" <sup>23</sup>Then I shall say to them, "I have never known you. Go away, workers of iniquity."

<sup>24</sup>Everyone who listens to my words and does them is like a wise man who built his house on a rock. <sup>25</sup>The rains came, the waters rose, and the winds beat against that house, yet it did not fall, because it had been founded upon the rock. <sup>26</sup>However, everyone who listens to my words but does not do them is like a foolish man who built his house upon the sand. <sup>27</sup>The rains came, the waters rose, and the winds beat against that house, and it collapsed, and its fall was great.

<sup>28</sup>After Jesus finished this sermon, the crowds were amazed at his doctrine, <sup>29</sup>for he was teaching them as having authority, and not as the scribes.

**8** When he came down from the mountain great multitudes followed, <sup>2</sup>and behold! A leper kneeled, saying, "Lord, if you should want to, you are able to cleanse me." <sup>3</sup>Jesus stretched out his hand, and touched him, saying, "I want to. Be cleansed." Immediately the leprosy disappeared. <sup>4</sup>And Jesus said to him, "See that you tell no one, but go show yourself to the priest, and take the gift which Moses ordered for a testimony to them."

<sup>5</sup>Jesus entered Capernaum, and a centurion came to him, and requested him, <sup>6</sup>saying, "Lord, my servant has

been lying in the house paralyzed, suffering terribly.”  
<sup>7</sup>Jesus answered, “I will go and heal him.” <sup>8</sup>The centurion replied,

Lord, I am not worthy that you should come under my roof. Only say a word and my servant will be healed.  
<sup>9</sup>I also am a man under authority, having under me soldiers. I say to this one, “Go,” and he goes, and to another, “Come,” and he comes, and to my slave, “Do this,” and he does it.

<sup>10</sup>Jesus was amazed when he heard this and said to his followers,

Indeed I assure you that I have found no one in Israel with such faith. <sup>11</sup>Also I assure you that many will come from the east and west and sit with Abraham and Isaac and Jacob in heaven’s kingdom, <sup>12</sup>but the children of the kingdom will be cast into the outer darkness, where there will be weeping and gnashing of teeth.

<sup>13</sup>Then Jesus said to the centurion, “Go. As you have believed, it will be done for you.” His servant was healed in that hour.

<sup>14</sup>Then Jesus went into Peter’s house, and saw his mother-in-law, who was lying down with fever. <sup>15</sup>When he touched her hand, the fever disappeared. She arose and began serving. <sup>16</sup>In the evening they brought to him many who were demon-possessed. With a word he cast the spirits out, and healed all those who had various sicknesses. <sup>17</sup>In this manner that which was spoken through Isaiah the prophet was fulfilled, “He took our sicknesses and carried our diseases.”

<sup>18</sup>Jesus, noticing the crowd around him, gave direction to go to the other side. <sup>19</sup>A scribe approached him and said, “Teacher, I will follow you wherever you go.” <sup>20</sup>Jesus answered, “The foxes have dens and the birds have nests, but the Son of man does not have a place to rest his head.” <sup>21</sup>Another of his disciples said, “Lord, permit me

## MATTHEW 8:22

first to go and bury my father.” <sup>22</sup>Jesus replied, “Follow me, and leave the dead to bury their own dead.”

<sup>23</sup>He stepped into a boat and his disciples followed, <sup>24</sup>and behold! A great storm arose on the lake, so that the boat was covered by the waves. However, Jesus was sleeping. <sup>25</sup>They went and awoke him, begging, “Lord, save us! We are going to perish!” <sup>26</sup>He asked, “Why are you afraid? Your faith is weak.” He arose, and commanded the winds and the sea, and a great calm came. <sup>27</sup>The men were astonished, saying, “What kind of man is this that even the winds and the sea obey him?”

<sup>28</sup>After he landed and entered the Gadarene country, two demon-possessed men came out of a cemetery and met him. They were very ferocious, so that no one could pass that way, <sup>29</sup>and behold! They cried out, saying, “What do we have to do with you, Son of God? Have you come before the time to punish us?”

<sup>30</sup>Some distance away many pigs were feeding. <sup>31</sup>The demons begged, “If you cast us out, send us into those pigs.” <sup>32</sup>He replied, “Go.” They entered the pigs, and behold! All the herd rushed down the steep bank into the sea, and died in the waters. <sup>33</sup>The herdsmen ran away and entered the city, where they told everything that had happened, and the things about the ones who had been demon-possessed. <sup>34</sup>Behold! All the city went out to meet Jesus; they saw him, and requested that he leave their country.

**9** He stepped into a boat, crossed over, and went to his own city, <sup>2</sup>and behold! They brought to him a paralytic on a stretcher. Jesus saw their faith, and said to the paralytic, “Have courage, son, your sins are forgiven.” <sup>3</sup>Behold! Certain of the scribes talked among themselves, “This man blasphemes.” <sup>4</sup>Jesus, knowing their thinking, said,

Why are you thinking evil in your hearts? <sup>5</sup>Which is easier, to say “Your sins are forgiven,” or to say, “Arise



and walk"? <sup>6</sup>But that you may know that the Son of man has power on the earth to forgive sins— (he then spoke to the paralytic) "Arise, pick up your stretcher and go to your house." <sup>7</sup>He arose and went home. <sup>8</sup>The crowds saw this, and were amazed, and praised God who had given such power to men.

<sup>9</sup>As Jesus left he saw a man named Matthew sitting at the tax office, and said, "Follow me." He arose, and followed him. <sup>10</sup>While Jesus was having dinner in Matthew's home, behold! Many tax collectors and sinners also were guests, along with Jesus' disciples. <sup>11</sup>The Pharisees saw this, and said to his disciples, "Why does your teacher eat with tax collectors and sinners?" <sup>12</sup>Jesus replied,

Healthy people do not need a physician, but the sick. <sup>13</sup>But go and learn what the scripture means, "I desire mercy and not sacrifice," for I did not come to call the righteous but sinners.

<sup>14</sup>John's disciples came asking, "Why do we and the Pharisees fast, but your disciples do not?" <sup>15</sup>Jesus replied,

Are the bridegroom's friends sad while he is still with them? When he is gone then they will fast. <sup>16</sup>No one sews a patch of unshrunk cloth on an old garment, because when the new piece shrinks, it will pull away from the old, and the hole becomes bigger. <sup>17</sup>Neither do men pour new wine into old wineskins, because the wineskins will tear, the wine will be spilled, and the wineskins will be ruined. But they put new wine into new wineskins, and both are preserved.

<sup>18</sup>While he was talking to them, behold! A ruler came and kneeled, and said, "My daughter has now died, but if you will come and lay your hand on her, she will live." <sup>19</sup>Jesus and his disciples arose and followed him.

<sup>20</sup>Behold! On the way a woman (who had a hemorrhage for twelve years) came behind Jesus and touched the fringe of his coat, <sup>21</sup>saying to herself, "If only I could touch his coat, I will be cured." <sup>22</sup>Jesus turned, saw her,

## MATTHEW 9:23

and said, "Be of good courage, daughter, your faith has saved you." From that hour she was healed.

<sup>23</sup>Jesus went into the ruler's house, and saw the flute players and the crowd mourning, <sup>24</sup>and said, "Make room, for the girl is not dead, only asleep." They ridiculed him. <sup>25</sup>Jesus expelled the crowd, took her hand, and the maiden arose. <sup>26</sup>The report about her went into all that region.

<sup>27</sup>As Jesus left, two blind men followed, crying, "Have pity on us, Son of David!" <sup>28</sup>He entered a house, and the blind men approached Jesus; and he asked them, "Do you believe that I can do this?" They answered, "Yes, Lord." <sup>29</sup>Then he touched their eyes, saying, "Let it be done to you according to your faith." <sup>30</sup>Their eyes were opened. Jesus strictly charged them, "Do not tell anyone." <sup>31</sup>But they went out and spread the report about him in all that country.

<sup>32</sup>As they were going out, behold! A demon-possessed man who could not speak was brought to Jesus. <sup>33</sup>Jesus cast out the demon, and the man began to talk. The crowds marveled, saying, "Such a thing as this has never been seen in Israel!" <sup>34</sup>However, the Pharisees were saying, "He is casting out demons by the ruler of demons."

<sup>35</sup>Jesus visited all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and malady among the people. <sup>36</sup>He saw the crowds, and his heart went out to them, because they were in distress and helpless, as sheep with no shepherd. <sup>37</sup>Then he said to his disciples, "The harvest is indeed abundant, but the workers are few. Pray that the Lord of the harvest will send reapers into his harvest."

**10** Jesus summoned his twelve disciples, and gave them power over unclean spirits to cast them out and to heal every sickness and disease. <sup>2</sup>The names of the twelve apostles are: first, Simon, who is called Peter, and his brother Andrew, James the son of Zebedee and his brother

John, <sup>3</sup>Philip and Bartholomew, Thomas and Matthew the tax collector, James the son of Alphaeus and Thaddeus, <sup>4</sup>Simon the Cananaean and Judas Iscariot, the one who betrayed him. <sup>5</sup>These twelve Jesus sent out, commanding them,

Go neither among the Gentiles nor into any Samaritan city, <sup>6</sup>but only to the lost sheep of Israel. <sup>7</sup>As you go, announce that heaven's kingdom is near. <sup>8</sup>Heal the sick, raise the dead, cure lepers, expel demons. Freely you have received, freely give.

<sup>9</sup>Take neither gold nor silver nor copper in your belts, <sup>10</sup>nor a bag for the road, nor two coats, nor sandals, nor a staff, for a worker is worthy of his food. <sup>11</sup>Into whatever city or village you go, find out who in it is worthy, and stay there until you leave. <sup>12</sup>As you enter a house, give a greeting; <sup>13</sup>if the house is worthy, let your peace rest on it; but if it is not worthy, let your peace return to you. <sup>14</sup>Whoever does not receive you, and does not listen to your message, as you go outside of that house or city, shake off the dust of your feet. <sup>15</sup>Indeed I assure you that it will be more lenient for the land of Sodom and Gomorrah in the day of judgment than for that city.

<sup>16</sup>Behold! I am sending you as sheep in the midst of wolves. Therefore, be as wise as snakes and as innocent as doves. <sup>17</sup>Watch out for men who will deliver you into the councils and flog you in their synagogues. <sup>18</sup>You will be delivered to governors and even kings for my sake for a testimony to them and to the Gentiles.

<sup>19</sup>When they arrest you, do not worry how you will speak or what you will say, for it will be given you in that hour what you will say. <sup>20</sup>You are not the ones speaking, but your Father's Spirit speaks through you. <sup>21</sup>A brother will deliver a brother to death, and a father a child. Children will stand against parents and kill them. <sup>22</sup>You will be hated by all men for my name's sake. He who endures to the end, this one shall be saved. <sup>23</sup>When

## MATTHEW 10:24

they pursue you in one city, escape to another. Indeed I assure you that you will by no means have gone through the cities of Israel until the Son of man comes.

<sup>24</sup>A disciple is not above the teacher, nor a slave above his master. <sup>25</sup>It is enough for a disciple to be as his teacher, and the slave as his master. If they call the master of the house Beelzebul, how much more the members of his household.

<sup>26</sup>Do not be afraid of them, for nothing is covered that will not be uncovered, nor is anything hidden which will not be known. <sup>27</sup>What I say to you in the darkness, tell it in the light. What you hear secretly, proclaim from the roof tops. <sup>28</sup>Fear not those who kill the body but cannot kill the soul. Rather, be afraid of him who can destroy both soul and body in hell. <sup>29</sup>Are not two sparrows sold for one cent? Yet not one of them falls on the ground without your Father. <sup>30</sup>All the hairs of your head have been counted. <sup>31</sup>Do not be afraid: you are of more value than many sparrows.

<sup>32</sup>Everyone who acknowledges me in the presence of men, I will also acknowledge him in the presence of my heavenly Father; <sup>33</sup>and whoever denies me in the presence of men, I also will deny him in the presence of my heavenly Father.

<sup>34</sup>Do not think that I came to bring peace to the earth. I did not come to bring peace but a sword. <sup>35</sup>I came to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. <sup>36</sup>A man's enemies will be those of his own household. <sup>37</sup>He who loves father or mother, son or daughter, more than me is not worthy of me. <sup>38</sup>Whoever does not take his cross and follow me is not worthy of me.

<sup>39</sup>He who finds his life will lose it; he who loses his life for my sake will find it. <sup>40</sup>He who receives you receives me, and he who receives me receives him who sent me. <sup>41</sup>He who receives a prophet in the name of a

prophet will receive a prophet's reward, and he who receives a righteous man in the name of a righteous man will receive the reward of a righteous man. <sup>42</sup>Whoever gives only a cup of cold water to one of these little ones in the name of a disciple, indeed I assure you that he will by no means lose his reward.

**11** After Jesus finished instructing his twelve disciples he went elsewhere to teach and to preach in their cities. <sup>2</sup>John heard in prison of Christ's works, and sent a question through his disciples, <sup>3</sup>"Are you the Coming One or should we expect another?" <sup>4</sup>Jesus replied,

Go and tell John the things you are hearing and seeing: <sup>5</sup>the blind are seeing, cripples are walking, lepers are cured, the deaf are hearing, the dead are being raised, the poor are hearing the good news, <sup>6</sup>and blessed is he who is not caused to stumble because of me.

<sup>7</sup>As they left, Jesus began to speak to the crowds about John,

What did you go out into the desert to see? A wind-shaken reed? <sup>8</sup>A man wearing soft clothes? Behold! Those wearing soft clothes are in kings' palaces. <sup>9</sup>To see a prophet? Yes, I assure you, and more than a prophet. <sup>10</sup>This is he about whom it is written, "Behold! I am sending my messenger before your face. He will prepare your way." <sup>11</sup>Indeed, I assure you that no one born of women is greater than John the immerser, but the least in heaven's kingdom is greater than he. <sup>12</sup>From the days of John until now heaven's kingdom is roughly treated, and violent men forcefully lay hold of it. <sup>13</sup>All the prophets and the law prophesied until John. <sup>14</sup>If you desire to receive him, he is the Elijah to come. <sup>15</sup>Let him, who has ears, hear!

<sup>16</sup>With what shall I compare this generation? They are like children, playing in a market place, who cry to the others, <sup>17</sup>"We played the flute for you, but you did not dance. We wailed, but you did not mourn." <sup>18</sup>John

**MATTHEW 11:19**

indeed came neither eating nor drinking, and they say, "He has a demon." <sup>19</sup>The Son of man came eating and drinking, and they say, "Behold! A glutton and a drunkard, a friend of tax collectors and sinners." But wisdom is justified by its deeds.

<sup>20</sup>Then he began to rebuke the cities where most of his works of power had taken place, because they did not change their hearts:

<sup>21</sup>Woe to you, Chorazin! Woe to you, Bethsaida! Because if the miracles which have been done among you had been done in Tyre and Sidon, they would have changed their hearts long ago in coarse clothing and in ashes. <sup>22</sup>Nevertheless I assure you that it will be more lenient for Tyre and Sidon in the day of judgment than for you. <sup>23</sup>And you, Capernaum, are you lifted up to heaven? You will go to Hades, because if the miracles which have been done in you had been done in Sodom, it would have remained until now. <sup>24</sup>But I assure you that it will be more lenient for the land of Sodom in the day of judgment than for you.

<sup>25</sup>Then Jesus prayed,

I praise you, Father, Master of heaven and earth, that you have hidden these things from the wise and intelligent, and have made them known to children. <sup>26</sup>Yes, Father, for so is your will.

<sup>27</sup>All things have been given to me by my Father, and no one knows the Son except the Father. Neither does anyone know the Father except the Son and the one to whom the Son wishes to reveal him. <sup>28</sup>Come to me, all of you who are struggling and are yet burdened, and I will refresh you. <sup>29</sup>Take my yoke and learn from me, because I am gentle and lowly in heart. You will find refreshment for your souls, <sup>30</sup>for my yoke is pleasant and my load is light.

**12** On the sabbath Jesus walked through a field of standing grain. His disciples were hungry and began

to pick and eat heads of wheat. <sup>2</sup>The Pharisees saw what they did, and rebuked him, "Look, your disciples are doing what is unlawful on the sabbath." <sup>3</sup>He replied,

Have you not read what David did when he was hungry, and his companions? <sup>4</sup>How he entered God's house and they ate the sacred bread which was not lawful either for him or his companions, but only for the priests? <sup>5</sup>Or have you not read in the law that on the sabbath the priests in the temple desecrate the sabbath and are blameless? <sup>6</sup>But I am saying to you that someone greater than the temple is here. <sup>7</sup>If you had known what this scripture means, "I desire mercy, and not sacrifice," you would not have condemned the guiltless; <sup>8</sup>for the Son of man is master of the sabbath.

<sup>9</sup>He left them, and went into their synagogue, <sup>10</sup>and behold! A man having a withered hand. To find fault, they asked, "Is it lawful to heal on the sabbath?" <sup>11</sup>Jesus replied,

Which one of you, who has a sheep to fall into a pit on the sabbath, will not take hold and lift it out? <sup>12</sup>How much more is a man of value than a sheep! Therefore it is lawful on the sabbath to do good.

<sup>13</sup>Then he spoke to the man, "Stretch out your hand." As he did so, it was restored whole like the other. <sup>14</sup>The Pharisees went out, and took counsel to destroy Jesus.

<sup>15</sup>Jesus knew about their plotting, and departed. Many people followed, and he healed all of them. <sup>16</sup>He commanded that they should not make him known, <sup>17</sup>so that which had been spoken through Isaiah the prophet was fulfilled,

<sup>18</sup>Behold! My servant whom I have chosen! My beloved one, with whom my soul is well pleased. I will place my Spirit upon him, and he will proclaim justice to the Gentiles. <sup>19</sup>He will not wrangle or shout, neither will anyone hear his voice in the streets. <sup>20</sup>He will not break a bruised reed, and he will not extinguish a smoking

## MATTHEW 12:21

wick, until he sends out judgment to victory. <sup>21</sup>The Gentiles will hope in his name.

<sup>22</sup>Then a demon-possessed man, blind and mute, was brought to Jesus, who healed him, so that he could both speak and see. <sup>23</sup>The crowds were astonished, and were saying, "Is not this the son of David?" <sup>24</sup>But when the Pharisees heard, they replied, "This man casts out demons by Beelzebul, the ruler of demons." <sup>25</sup>Jesus knew their thinking, and replied,

Every kingdom divided against itself becomes desolate, and no city or house divided against itself will stand. <sup>26</sup>If Satan casts out Satan, he is divided against himself. How therefore will his kingdom stand? <sup>27</sup>If I by Beelzebul cast out demons, by whom do your sons cast them out? For this reason they will be your judges. <sup>28</sup>But if I cast out demons by the Spirit of God, then God's kingdom has come to you. <sup>29</sup>How can one enter the house of a strong man and seize his goods if first he does not bind the strong man? Then he will plunder his house. <sup>30</sup>He who is not with me is against me, and the one not gathering with me is scattering.

<sup>31</sup>For this reason, I assure you, every sin and blasphemy will be forgiven to men, but blasphemy against the Spirit will not be forgiven. <sup>32</sup>And, whoever says a word against the Son of man, it will be forgiven, but whoever speaks against the Holy Spirit, it will not be forgiven, either in this world or the one to come. <sup>33</sup>Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for by the fruit the tree is known.

<sup>34</sup>Brood of vipers, how are you, who are evil, able to speak good things? Out of the overflow of the heart the mouth speaks. <sup>35</sup>A good man, out of his good treasure, speaks good things, but an evil man, out of his evil storehouse, speaks evil things. <sup>36</sup>I assure you that, in the day of judgment, men will give an account of every worthless word, <sup>37</sup>for by your words you will be ac-



counted righteous, and by your words you will be condemned.

<sup>38</sup>Then certain of the scribes and Pharisees answered, "Teacher, we wish to see a sign from you." <sup>39</sup>He replied,

An evil and faithless generation seeks a sign, but no sign will be given to it except the sign of Jonah the prophet. <sup>40</sup>As Jonah was in the stomach of the sea-monster three days and nights, so will the Son of man be three days and nights in the interior of the earth.

<sup>41</sup>The men of Nineveh will stand up in the judgment with this generation and will condemn it, for they changed their hearts into Jonah's preaching, and behold! Someone greater than Jonah is here. <sup>42</sup>The queen of the South will be raised in the judgment with this generation and will condemn it, for she came from the ends of the earth to hear Solomon's wisdom, and behold! Someone greater than Solomon is here.

<sup>43</sup>When the unclean spirit has gone out of a man, he goes through waterless places seeking a resting place, and does not find it. <sup>44</sup>Then he says, "I will return to my house which I left." When he arrives, he finds it unoccupied, swept, and put in order. <sup>45</sup>Then he goes and takes with him seven other spirits, more wicked than himself, and they go in and dwell there, and make the last condition of that man worse than the first. So it will be to this evil generation.

<sup>46</sup>While he was speaking to the crowds, behold! His mother and brothers stood outside, wanting to speak to him. <sup>47</sup>Someone told him, "Behold! Your mother and your brothers stand outside, wanting to speak to you." <sup>48</sup>He replied to the one who had spoken to him, "Who is my mother, and who are my brothers?" <sup>49</sup>He stretched out his hand toward his disciples, and said, "Behold! My mother and my brothers! <sup>50</sup>Whoever does the will of my heavenly Father is my brother and sister and mother."

**13** On that day Jesus went out of the house and sat by the sea. <sup>2</sup>Large crowds gathered around him, so that he stepped into a boat, and sat down, while the people stood on the shore. <sup>3</sup>Then he spoke many things to them in parables, saying,

Behold! A sower went out to sow. <sup>4</sup>While he was sowing, some seed fell beside the road, and the birds came and ate them. <sup>5</sup>Other seed fell on rocky ground, where there was not much earth. They sprang up right away, because there was no depth of soil. <sup>6</sup>After the sun came up, they were scorched; and because they had no root, they withered. <sup>7</sup>Other seed fell among the thorns, which grew up and choked them. <sup>8</sup>Other seed fell on good earth, and were producing grain, some a hundred, some sixty, and some thirty-fold. <sup>9</sup>Let him, who has ears, hear!

<sup>10</sup>His disciples came and asked him, "Why are you talking to them in parables?" <sup>11</sup>He answered them,

Because to you it has been given to know the mysteries of heaven's kingdom, but to them it has not been given. <sup>12</sup>Whoever has, it will be given to him, and he will have an abundance; but whoever does not have, even what he has will be taken from him.

<sup>13</sup>For this reason I speak to them in parables, because seeing, they do not see; and hearing, they neither hear nor understand. <sup>14</sup>In them Isaiah's prophecy is fulfilled, which said, "In hearing, you will hear, but you will not at all understand; and seeing, you will see, but you will not at all perceive. <sup>15</sup>The heart of this people has grown dull, and their ears are hard of hearing, and they have closed their eyes, so that they may not see with their eyes, or hear with their ears, or understand with their heart, and should turn around, and I will heal them."

<sup>16</sup>Blessed are your eyes because they see, and your ears because they hear. <sup>17</sup>Indeed I assure you, many prophets

and righteous men wanted to see what you see, but did not; and to hear what you hear, but did not.

<sup>18</sup>Listen therefore to the parable of the sower. <sup>19</sup>When anyone hears the message of the kingdom, but he does not understand, the Evil One comes and takes away that which had been sown in his heart: this one is that which was sown beside the road. <sup>20</sup>That which was sown on rocky soil, this is the one who hears the message and immediately receives it with joy; <sup>21</sup>but he has no root in himself, and lasts only a little while. When trouble or persecution comes because of the message, immediately he stumbles.

<sup>22</sup>That which was sown among the thorns, this is the one who hears the message, but the worry of the times and the deceitfulness of riches choke the message, and he bears no fruit. <sup>23</sup>That which was sown on good earth, this is the one who hears the message and understands, who indeed bears fruit, and produces some a hundred, some sixty, and some thirty-fold.

<sup>24</sup>He placed before them another parable, saying, Heaven's kingdom is like a man who sowed good seed in his field. <sup>25</sup>While men were sleeping his enemy came and sowed weeds in the midst of the wheat and went away. <sup>26</sup>When the plants sprouted and produced grain, then the weeds were also seen. <sup>27</sup>The slaves of the landowner came to him, and said, "Sir, did you not sow good seed in your field? Why therefore does it now have weeds?" <sup>28</sup>He replied, "An enemy has done this." The slaves asked, "Do you wish that we go and gather them?" <sup>29</sup>He replied, "No, lest while gathering the weeds, you also dig the wheat. <sup>30</sup>Allow both to grow together until the harvest. Then I will say to the reapers, 'Remove first the weeds and bind them into bundles to be burned, and gather the wheat into my barn.' "

<sup>31</sup>He gave them another parable, saying,

**MATTHEW 13:32**

Heaven's kingdom is like a seed of mustard, which a man took and sowed in his field. <sup>32</sup>It indeed is the smallest of all seeds, but when it is grown, it is the greatest of the garden-plants, and becomes a tree, so that even the birds of heaven nest in its branches.

<sup>33</sup>He spoke another parable to them: "Heaven's kingdom is like leaven which a woman took and mixed in three pecks of flour until all of it was leavened."

<sup>34</sup>Jesus spoke all these things to the crowds in parables, and without a parable he did not speak anything to them, <sup>35</sup>that what had been spoken through the prophet might be fulfilled, saying, "I will open my mouth in parables; I will declare things hidden from the world's creation."

<sup>36</sup>Then he left the crowds, and went into the house. His disciples came to him, requesting, "Explain to us the parable of the weeds of the field." <sup>37</sup>He replied,

The one who sows the good seed is the Son of man.

<sup>38</sup>The field is the world. The good seed are the sons of the kingdom. The weeds are sons of the Evil One. <sup>39</sup>The enemy who sowed them is the devil. The harvest is the end of the world, and the reapers are the angels. <sup>40</sup>Therefore, as the weeds are gathered and burned, so it will be at the end of the world. <sup>41</sup>The Son of man will send his angels and they will gather out of his kingdom stumbling blocks and those committing iniquity, <sup>42</sup>and they will cast them into a fiery furnace. There will be weeping and gnashing of teeth. <sup>43</sup>Then the righteous will shine like the sun in their Father's kingdom. Let him, who has ears, hear.

<sup>44</sup>The kingdom of heaven is like a treasure hidden in a field, which a man found and hid; and in his joy went and sold all he had and bought that field.

<sup>45</sup>Again, heaven's kingdom is like a merchant seeking excellent pearls. <sup>46</sup>When he found one very precious pearl, he went and sold all that he had, and bought it.

<sup>47</sup>Again, heaven's kingdom is like a dragnet which was cast into the sea, in which every kind was caught. <sup>48</sup>When the net was full, they dragged it on to the beach, sat down, and gathered the good into containers and threw away the bad. <sup>49</sup>So it will be at the end of the world: the angels will come and separate the righteous from the wicked, <sup>50</sup>and will cast them into a fiery furnace, where will be weeping and gnashing of teeth. <sup>51</sup>Have you understood all these things?

They replied, "Yes, Lord." <sup>52</sup>He said, "Therefore, every scribe instructed in heaven's kingdom is like a householder who brings out of his treasure things new and old."

<sup>53</sup>After Jesus finished these parables, he left that place, <sup>54</sup>and went to his home town, where he was teaching in their synagogue. They were astonished, saying,

What is the source of this wisdom and the miracles? <sup>55</sup>Is not this the carpenter's son? Is not his mother called Mary, and are not his brothers James, Joseph, Simon, and Judas? <sup>56</sup>Are not all his sisters with us? Where then did he get all these things?

<sup>57</sup>They were offended at him, and Jesus said to them, "A prophet is not without honor except in his hometown and in his own house." <sup>58</sup>He did not perform many miracles there because of their unbelief.

**14** At that time Herod the tetrarch heard the report about Jesus, <sup>2</sup>and said to his servants, "This is John the immerser. He has been raised from the dead, and therefore the miracles are at work in him." <sup>3</sup>Herod had seized, bound, and imprisoned John because of Herodias, the wife of Philip his brother. <sup>4</sup>John had been saying to him, "It is not lawful for you to have her." <sup>5</sup>Herod was wanting to kill John, but he was afraid of the crowd, because they regarded him as a prophet.

<sup>6</sup>At Herod's birthday feast the daughter of Herodias danced in the midst. She pleased Herod, <sup>7</sup>and he promised with an oath to give her whatever she might ask. <sup>8</sup>She

## MATTHEW 14:9

was prompted by her mother, and replied, "Give me the head of John the immerser on a platter." <sup>9</sup>The king was distressed because of the oaths and the dinner guests, but he ordered that it be given. <sup>10</sup>He sent and beheaded John in prison, <sup>11</sup>and his head was brought on a platter, and given to the girl, who carried it to her mother. <sup>12</sup>His disciples came, took the body and buried it, and went and told Jesus.

<sup>13</sup>Jesus heard of it, and withdrew in a boat to a desert place alone. The crowds heard, and followed him from the cities by land. <sup>14</sup>As he stepped out of the boat, and looked on the large crowd, his heart went out to them, and he healed their sick. <sup>15</sup>At evening his disciples came and said to him,

This place is a desert and the hour is late. Dismiss the people, that they may go into villages and buy food for themselves.

<sup>16</sup>He replied, "They do not need to leave. You give them something to eat." <sup>17</sup>They said, "We only have five loaves and two fish." <sup>18</sup>He answered, "Bring them to me."

<sup>19</sup>He commanded the crowds to sit on the grass, took the five loaves and the two fish, looked up into heaven, and gave thanks. He broke the loaves and gave them to the disciples, and the disciples to the crowds. <sup>20</sup>After they all had eaten and were satisfied, they took up what was left of the fragments, twelve baskets full. <sup>21</sup>They who had eaten were five thousand men, besides the women and children. <sup>22</sup>Immediately he urged the disciples to get into a boat and go before him to the other side, while he was dismissing the crowds. <sup>23</sup>After he dismissed the crowds, he went up into the mountain by himself to pray. At evening he was there alone.

<sup>24</sup>Already the boat, miles from the land, was being pitched by the waves, for the wind was contrary. <sup>25</sup>In the latter part of the night Jesus came to them, walking on the sea. <sup>26</sup>When the disciples saw him walking on the

sea, they were alarmed, saying, "A ghost," and they cried out in fear. <sup>27</sup>At once he calmed them, saying, "Be of good courage. It is I. Do not be afraid."

<sup>28</sup>Peter spoke out, "Lord, if it is you, command me to come to you on the water." <sup>29</sup>Jesus answered, "Come." Then Peter stepped down from the boat, walked on the water, and went toward Jesus. <sup>30</sup>But when he saw the strong wind, he was afraid. He began to sink, and cried out, "Lord, save me." <sup>31</sup>Immediately Jesus stretched out his hand, and took hold of him, saying, "Man of little faith, why did you doubt?" <sup>32</sup>They stepped up into the boat, and the wind ceased. <sup>33</sup>Those in the boat fell at his feet, saying, "Truly you are God's Son."

<sup>34</sup>They crossed to the other side and came to land at Gennesaret. <sup>35</sup>The men of that place recognized him, and sent out into that whole area, and brought all those who were badly sick to him. <sup>36</sup>They were begging him that they might only touch the edge of his clothing. As many as touched were made well.

**15** Then Pharisees and scribes from Jerusalem came to Jesus, asking, <sup>2</sup>"Why do your disciples transgress the elders' tradition? They do not wash their hands before they eat their food." <sup>3</sup>Jesus replied,

Why do you transgress God's commandment with your tradition? <sup>4</sup>God said, "Honor your father and mother," and "He who speaks evil of father or mother shall certainly die." <sup>5</sup>But you say, "Whoever says to his father or mother, 'Whatever you would have received from me has been given to God,' <sup>6</sup>he will in no way honor his father or his mother." You have canceled God's word through your tradition. <sup>7</sup>Hypocrites, Isaiah prophesied well about you, saying, <sup>8</sup>"This people honors me with their lips, but their heart is far from me. <sup>9</sup>They worship me in vain, teaching for doctrines the commandments of men."

## MATTHEW 15:10

<sup>10</sup>Jesus summoned the crowd, and said, "Listen and understand: <sup>11</sup>it is not what goes into the mouth that defiles a man, but that which defiles a man is what goes out."

<sup>12</sup>Then his disciples came and asked him, "Do you know that the Pharisees are angry because of what you said?"

<sup>13</sup>He replied,

Every plant which my heavenly Father did not plant will be uprooted. <sup>14</sup>Leave them alone: they are blind leaders. If a blind man leads a blind man, both will fall into a pit.

<sup>15</sup>Peter said, "Explain the parable to us." <sup>16</sup>He answered,

Are you still without understanding? <sup>17</sup>Do you not see that everything that enters the mouth makes its way out of the body? <sup>18</sup>But the things that go out of the mouth have come from the heart, and those are the things that defile the man. <sup>19</sup>Evil thoughts, murders, adulteries, fornications, thefts, false witnessings, and blasphemies come out of the heart. <sup>20</sup>These are the things which defile a man, but to eat with unwashed hands does not defile the man.

<sup>21</sup>Jesus left that place and went into parts of Tyre and Sidon, <sup>22</sup>and behold! A Canaanite woman from those regions came crying, asking, "Have mercy on me, Lord, Son of David. My daughter is severely possessed with a demon." <sup>23</sup>However, he answered her not one word, and his disciples came and were asking him, saying, "Send her away, for she is crying after us." <sup>24</sup>He answered, "I was only sent to the lost sheep of the house of Israel." <sup>25</sup>She came and bowed before him, and said, "Lord, help me." <sup>26</sup>He replied, "It is not good to take the bread of the children and to throw it to the little dogs." <sup>27</sup>She said, "True, Lord, but even the little dogs eat the crumbs that fall from their masters' table." <sup>28</sup>Jesus said, "Woman, great is your faith! As you wish, let it be done for you." Her daughter was healed from that hour.



<sup>29</sup>Jesus left that place, and walked beside the sea of Galilee. He went into a mountain, and while sitting there, <sup>30</sup>large crowds came to him, bringing those who were lame, blind, crippled, mute, and many others. They were laid at his feet and he healed them, <sup>31</sup>so that the crowd was astonished! They saw the mute speaking, the crippled whole, the lame walking, and the blind seeing, and they praised the God of Israel.

<sup>32</sup>Jesus summoned his disciples, and said,

My heart goes out to the people, for they have now stayed with me three days and have nothing to eat. I do not want to send them away hungry, for they will faint on the road.

<sup>33</sup>The disciples asked him, "Where in this desert is there enough food for us to satisfy such a crowd?" <sup>34</sup>Jesus asked them, "How many loaves do you have?" "Seven," they said, "and a few small fish." <sup>35</sup>Jesus commanded the crowd to sit down on the ground, <sup>36</sup>took the seven loaves and the fish, and after giving thanks, broke them, and was giving them to the disciples, and the disciples to the crowds. <sup>37</sup>After all had eaten and were satisfied, they took up what was left of the fragments, seven baskets full. <sup>38</sup>Four thousand men had eaten, besides women and children. <sup>39</sup>He dismissed the crowds, stepped into the boat, and sailed to the neighborhood of Magadan.

**16** The Pharisees and Sadducees came to him, and tested him by asking him to show them a sign from heaven.

<sup>2</sup>He replied to them,

When it is evening you say, "Good weather," for the sky is red, <sup>3</sup>and in the morning, "Bad weather today," for the sky is red and threatening. You can read the face of the heavens, but not the signs of the times. <sup>4</sup>An evil and faithless generation continues to seek a sign, but no sign shall be given to it except the sign of Jonah. He left them, and went away.

## MATTHEW 16:5

<sup>5</sup>The disciples departed to the other side, and forgot to take bread. <sup>6</sup>Jesus said to them, "Watch and be on guard against the leaven of the Pharisees and Sadducees." <sup>7</sup>They talked among themselves, saying, "We took no bread." <sup>8</sup>Jesus knew their discussion, and said,

Men of little faith, why are you discussing among yourselves that you do not have bread? <sup>9</sup>Do you not understand or remember the five loaves for the five thousand and how many baskets you took up? <sup>10</sup>Or the seven loaves for the four thousand and how many baskets you took up? <sup>11</sup>Why do you not understand that it was not of bread that I spoke? Be on guard against the leaven of the Pharisees and Sadducees.

<sup>12</sup>Then they understood that he had not said to guard against the leaven of bread, but against the teaching of the Pharisees and Sadducees.

<sup>13</sup>Jesus came into the regions of Caesarea Philippi, and asked his disciples, "Who do men say that I am?" <sup>14</sup>They replied, "Some have said that you are indeed John the immerser; and others, Elijah; yet others, Jeremiah, or one of the prophets." <sup>15</sup>He asked them, "But who do you say that I am?" <sup>16</sup>Simon Peter answered, "You are the Christ, the Son of the living God." <sup>17</sup>Jesus replied,

You are blessed, Simon, son of Jonah. Flesh and blood did not reveal this to you, but my heavenly Father. <sup>18</sup>And I assure you that you are a small rock, but upon this foundation rock I will build my called-out people, and the gates of Hades shall not overpower them. <sup>19</sup>I will give the keys of heaven's kingdom to you. What you bind on the earth will have been bound in heaven, and what you release on the earth will have been released in heaven.

<sup>20</sup>Then he gave orders that the disciples should tell no one that he was the Christ.

<sup>21</sup>From that time Jesus began to show to his disciples that he must go to Jerusalem, and suffer many things of

the elders and chief priests and scribes, and be killed, and on the third day to be raised. <sup>22</sup>But Peter took him aside, and began to rebuke him, saying, "May God in his mercy spare you this, Lord! Never, never will this happen to you." <sup>23</sup>But he turned, and said to Peter, "You get behind me, Satan. You are a cause of stumbling to me, because you are not thinking about the things of God, but the things of men." <sup>24</sup>Then Jesus said to his disciples,

If any one wishes to come after me, let him deny himself, and let him take up his cross, and let him follow me. <sup>25</sup>Whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it. <sup>26</sup>What will a man be profited if he gains the whole world and loses his soul? Or what will a person give in exchange for his soul? <sup>27</sup>The Son of man is going to come in his Father's glory with his angels, and then he will give to each one according to his work. <sup>28</sup>Indeed I assure you that some standing here will not taste of death until they see the Son of man coming in his kingdom.

**17** After six days Jesus took along Peter and James and his brother John, and led them to a high mountain privately. <sup>2</sup>He was changed in form before them: his face shined like the sun and his clothes became as white as the light, <sup>3</sup>and behold! Moses and Elijah appeared to them, speaking with him. <sup>4</sup>Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will build three tents, one for you, one for Moses, and one for Elijah." <sup>5</sup>While he was speaking, behold! A radiant cloud overshadowed them, and behold! A voice from the cloud was saying, "This is my beloved Son, with whom I am well pleased. Hear him."

<sup>6</sup>The disciples heard the voice, and fell on their faces, greatly frightened. <sup>7</sup>Jesus came and touched them, and said, "Get up, and do not be afraid." <sup>8</sup>They lifted their eyes, and the only one they saw was Jesus. <sup>9</sup>As they were walking down from the mountain, Jesus commanded them,

**MATTHEW 17:10**

“Tell no one about the vision until the Son of man has been raised from the dead.”

<sup>10</sup>The disciples asked him, saying, “Why do the scribes say that Elijah must first come?” <sup>11</sup>He replied,

Elijah indeed comes, and he will restore all things, <sup>12</sup>but I assure you that Elijah has come already. However, they did not know him, but did to him whatever they wished. So also the Son of man is going to suffer by them.

<sup>13</sup>Then the disciples understood that he had spoken to them about John the immerser.

<sup>14</sup>As they approached the crowd, a man came to him, fell on his knees before him, <sup>15</sup>and asked,

Lord, have mercy on my son, for he is an epileptic and suffers intensely. Oftentimes he falls into fire or water. <sup>16</sup>I brought him to your disciples, but they could not heal him.

<sup>17</sup>Jesus answered,

Unbelieving and stubborn generation, how long will I be with you? How long will I tolerate you? Bring him to me.

<sup>18</sup>Jesus rebuked the demon, and he came out of him, and the boy was healed from that hour.

<sup>19</sup>The disciples then came privately to Jesus, and asked, “Why could we not cast out the demon?” <sup>20</sup>He answered,

Because of your little faith, for indeed I assure you that, if you have faith as a seed of mustard, you will say to this mountain, “Move from here to there,” and it shall move. Nothing shall be impossible to you.

<sup>22</sup>While they were gathering together in Galilee, Jesus said to them, “The Son of man is going to be betrayed into the hands of men, <sup>23</sup>and they will kill him, but on the third day he will be raised.” They were deeply sorrowful.

<sup>24</sup>As they were coming into Capernaum, the ones who collected the temple tax came to Peter, and asked, “Does

your teacher pay the temple tax?" <sup>25</sup>He said, "Yes." He went into the house, and Jesus spoke first to him, saying, "Simon, do earthly kings require taxes from their sons or from strangers?" <sup>26</sup>He replied, "From strangers." Jesus said,

Then the sons are exempt. <sup>27</sup>But, so that we do not offend them, go to the sea, cast in a hook, and take the first fish that comes up. Open his mouth and you will find the tax for you and me. Give it to them for you and me.

**18** In that hour the disciples came to Jesus, asking, "Who is the greatest in heaven's kingdom?" <sup>2</sup>He called a little child, and set him in their midst, and said,

<sup>3</sup>Indeed I assure you that, unless you turn and become like little children, you shall never enter heaven's kingdom. <sup>4</sup>Therefore, he who will humble himself like this little child is the greatest in heaven's kingdom. <sup>5</sup>Whoever receives one such little child in my name receives me, <sup>6</sup>but whoever causes one of these little ones who believe in me to stumble, he would be better off if a large millstone were hung around his neck and he were sunk in the depth of the sea. <sup>7</sup>Woe to the world because of the stumbling blocks! Stumbling blocks must come, but woe to the man through whom they come.

<sup>8</sup>If your hand or your foot causes you to stumble, cut it off and throw it away. It is better for you to enter into life maimed or crippled rather than to have two hands or two feet and be thrown into everlasting fire. <sup>9</sup>If your eye causes you to stumble, gouge it out and throw it away. It is better for you to enter into life with one eye, rather than to have two eyes and be thrown into the hell of fire.

<sup>10</sup>See that you do not despise one of these little ones, for I assure you that their angels in heaven always look on the face of my Father. <sup>12</sup>What do you suppose? If a man has a hundred sheep, and one strays away, will he not leave the ninety-nine on the mountains and seek

## MATTHEW 18:13

the lost one? <sup>13</sup>And if he finds it, truly I assure you that he rejoices more because of it than for the ninety-nine that were not lost. <sup>14</sup>So is the desire of your heavenly Father that not one of these little ones should be lost.

<sup>15</sup>If your brother sins [against you], go and show him his fault between you and him alone. If he listens, you have won your brother. <sup>16</sup>If he does not listen, take with you one or two more, so that by the mouth of two or three witnesses every word may be established. <sup>17</sup>If he refuses to listen to them, report it to the congregation. If he refuses to listen to the congregation, let him be to you as a Gentile and a tax collector.

<sup>18</sup>Indeed I assure you that whatever you bind on the earth will have been bound in heaven, and whatever you release on the earth will have been released in heaven. <sup>19</sup>Again, I assure you that, if two of you agree on the earth about anything that you ask, it will be done by my heavenly Father, <sup>20</sup>for where two or three have assembled in my name, I am in the midst of them.

<sup>21</sup>Then Peter came to him, and asked, "Lord, how often will my brother sin against me and I forgive him? Until seven times?" <sup>22</sup>Jesus replied to him,

I do not say to you until seven times, but until seventy times seven. <sup>23</sup>For this reason the heavenly kingdom is like a king who wanted to settle accounts with his slaves. <sup>24</sup>When he began to settle, one who owed ten million dollars was brought to him. <sup>25</sup>Since he could not pay, the lord ordered him, his wife and children, and all his possessions to be sold, and payment to be made. <sup>26</sup>Therefore the slave fell on his knees before his lord, begging, "Be patient with me, and I will pay you in full." <sup>27</sup>The lord, having sympathy, released him, and canceled the debt.

<sup>28</sup>But that slave went out and found a fellow slave who owed him twenty dollars, and seized and choked him, demanding, "Pay what you owe." <sup>29</sup>Therefore his

fellow slave fell down and begged him, saying, "Be patient with me, and I will pay the debt." <sup>30</sup>But he was unwilling, and had him imprisoned until he should repay that which was owed. <sup>31</sup>His fellow slaves, noticing what had occurred, were greatly grieved. They went and told their lord everything that had happened. <sup>32</sup>Then his lord summoned him and said, "Wicked slave! I forgave you all that debt because you begged me. <sup>33</sup>Should you not also have had sympathy for your fellow slave as I had for you?" <sup>34</sup>His angry lord delivered him to the tormentors until he had paid all that he owed. <sup>35</sup>So also my heavenly Father will do to you if you do not forgive each one his brother from your hearts.

**19** Jesus finished this discourse, and left Galilee and went into the regions of Judea beyond the Jordan.

<sup>2</sup>Large crowds followed, and he healed them.

<sup>3</sup>The Pharisees came to him to test him, asking, "Is it lawful for a man to divorce his wife for any cause?" <sup>4</sup>He replied,

Have you not read that the Creator at the beginning made them male and female? <sup>5</sup>And he said, "For this cause a man shall leave his father and mother, and shall be joined to his wife, and the two shall be one flesh," <sup>6</sup>so that they are no longer two, but one flesh. Therefore, let no man separate what God has joined.

<sup>7</sup>They asked, "Why then did Moses command to give her a certificate of divorce, and to release her?" <sup>8</sup>He answered them,

Moses because of your hard heart permitted you to divorce your wives, but from the beginning it was not so. <sup>9</sup>And I assure you that whoever divorces his wife, except for fornication, and marries another, commits adultery. <sup>10</sup>His disciples responded, "If it is this way between a man and his wife, it is better not to marry."

<sup>11</sup>He replied,

## MATTHEW 19:12

Not all men can receive this teaching, but the ones to whom it has been given. <sup>12</sup>There are eunuchs who were born so, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the heavenly kingdom. He who can accept this saying, let him accept it.

<sup>13</sup>Then little children were brought to him, that he might place his hands on them and pray, but the disciples rebuked them. <sup>14</sup>However, Jesus said, "Allow the little children to come to me, and do not forbid them, for of such is the heavenly kingdom." <sup>15</sup>He placed his hands on them, and went away.

<sup>16</sup>Behold! Someone came to him, and asked, "Teacher, what good thing shall I do that I may have everlasting life?" <sup>17</sup>Jesus answered, "Why do you ask me about the good? One is the Good. If you wish to enter into life, keep the commandments." <sup>18</sup>He asked, "Which?" Jesus said,

"You shall not murder; You shall not commit adultery; You shall not steal; You shall not give false testimony; <sup>19</sup>Honor your father and mother," and, "You shall love your neighbor as yourself."

<sup>20</sup>The young man replied, "All these I have kept. What yet do I lack?" <sup>21</sup>Jesus answered, "If you wish to be complete, sell your possessions, and give them to the poor, and you will have treasure in heaven, and come, be following me." <sup>22</sup>When the young man heard this, he went away sorrowfully, for he had many possessions. <sup>23</sup>Then Jesus said to his disciples,

Indeed I assure you that it is difficult for a rich man to enter the heavenly kingdom. <sup>24</sup>And again I assure you that it is easier for a camel to go through the eye of a needle than for a rich man to enter God's kingdom.

<sup>25</sup>The disciples were greatly amazed, asking, "Who then can be saved?" <sup>26</sup>Jesus saw their amazement, and



replied, "With men this is impossible, but with God all things are possible." <sup>27</sup>Then Peter said to him, "Behold! We have left all and followed you. What therefore will there be for us?" Jesus replied,

<sup>28</sup>Indeed I assure you that in the regeneration, when the Son of man sits on the throne of his glory, you also will sit on twelve thrones judging the twelve tribes of Israel. <sup>29</sup>Everyone who has left houses or brothers or sisters or father or mother or children or lands for my name's sake shall receive a hundred fold and shall inherit everlasting life. <sup>30</sup>But many who are first shall be last, and the last first.

**20**The heavenly kingdom is like a landowner who went out early in the morning to hire workers for his vineyard. <sup>2</sup>He agreed with the workers for twenty cents a day, and sent them to his vineyard. <sup>3</sup>About nine o'clock he came again, and saw others standing idle in the market place, <sup>4</sup>and said, "You also go into the vineyard, and I will give to you whatever is right." <sup>5</sup>And they went.

About noon, and again at three o'clock, he did the same thing. <sup>6</sup>About five o'clock he went out and found others standing around, and asked them, "Why have you stood here idle all the day?" <sup>7</sup>They said to him, "Because no one has hired us." He said, "You also go into the vineyard."

<sup>8</sup>At evening the owner of the vineyard said to his manager, "Call the workers and give them their pay, beginning from the last until the first." <sup>9</sup>Those who had come about five o'clock received each one twenty cents. <sup>10</sup>And when the first came, they thought they would receive more, but they also themselves received each one twenty cents. <sup>11</sup>They received this, and started murmuring against the landowner, <sup>12</sup>saying, "These last worked one hour, but you have made them equal to us who have borne the burden of the day and the heat."

## MATTHEW 20:13

<sup>13</sup>He replied to one of them, "Friend, I have not been unfair with you. Did you not agree with me for twenty cents? <sup>14</sup>Take what is yours and go, for I wish to give to the last as to you. <sup>15</sup>Is it not lawful for me to do what I wish with what is mine? Or are you envious because I am good?" <sup>16</sup>So the last shall be first and the first last.

<sup>17</sup>Jesus was going up to Jerusalem, and took the twelve disciples aside, and on the road said to them,

<sup>18</sup>Behold! We are going up to Jerusalem. The Son of man will be delivered to the chief priests and scribes, who will sentence him to death. <sup>19</sup>They will deliver him to the Gentiles to mock, to flog, and to crucify. On the third day he will be raised.

<sup>20</sup>Then the mother of Zebedee's sons came to him with her sons. She fell at his feet, and asked something of him. <sup>21</sup>He said, "What do you wish?" She replied, "Let my sons sit, one at your right hand and one at your left hand, in your kingdom." <sup>22</sup>He answered, "You do not know what you are asking. Can you drink the cup which I am going to drink?" They answered, "We can." <sup>23</sup>He said to them, "You will drink my cup, but to sit at my right or left hand, this is not mine to give, but for whom it has been prepared by my Father." <sup>24</sup>The ten heard this, and were angry against the two brothers. <sup>25</sup>Jesus summoned them, and said,

You know that the Gentile rulers have lordship over them, and their great ones exercise authority. <sup>26</sup>This shall not be so among you, but whoever among you wishes to be great shall be your servant, <sup>27</sup>and whoever among you wishes to be first shall be your slave, <sup>28</sup>even as the Son of man came not to be served, but to serve, and to give his life a ransom for many.

<sup>29</sup>As they were leaving Jericho, a large crowd followed him, <sup>30</sup>and behold! Two blind men, sitting beside the road, who had heard that Jesus was coming, cried, saying,

“Have mercy on us, son of David!” <sup>31</sup>The crowd commanded them to be quiet, but they cried even more, “Lord, have mercy on us, son of David!” <sup>32</sup>Jesus stopped, and summoned them, and asked, “What do you want me to do?” <sup>33</sup>They answered, “Lord, that our eyes may be opened!” <sup>34</sup>Jesus’ heart went out to them; he touched their eyes, and they regained their sight at once, and followed him.

**21** They were near Jerusalem, and came to Bethphage on the mount of Olives. Then Jesus sent two disciples, <sup>2</sup>saying to them,

Go into the village. Right away you will find a donkey tied and her colt with her. Untie them and bring them to me. <sup>3</sup>If anyone says anything to you, you will answer that the Lord needs them. Right away he will send them.

<sup>4</sup>This happened in order that the saying spoken through the prophet might be fulfilled, saying,

<sup>5</sup>Say to the daughter of Zion, behold! Your King is coming to you, gentle and riding on a donkey, even on a colt the offspring of a donkey.

<sup>6</sup>The disciples went and did as Jesus had instructed, <sup>7</sup>and brought the donkey and the colt. They placed their garments on them, making a saddle for him. <sup>8</sup>A large crowd spread their garments on the road. Some cut branches from the trees and put them on the road. <sup>9</sup>The crowds going ahead and following were crying out, saying, “Hosanna to the Son of David! Blessed is he who comes in the Lord’s name! Hosanna in the highest heavens!” <sup>10</sup>As he rode into Jerusalem all the city was stirred, asking, “Who is this?” <sup>11</sup>The marchers were answering, “This is the prophet Jesus, the one from Nazareth of Galilee.”

<sup>12</sup>He entered the temple, and cast out all of those who were buying and selling. He overturned the tables of the money changers, and the seats of those who were selling doves, <sup>13</sup>saying, “It is written, ‘My house shall be called a house of prayer,’ but you are making it a ‘den of thieves.’ ”

## MATTHEW 21:14

<sup>14</sup>The blind and the crippled came to him in the temple, and he healed them. <sup>15</sup>The chief priests and the scribes saw the marvelous things he was doing, heard the children crying out in the temple, "Hosanna to the Son of David," and became angry. <sup>16</sup>They asked him, "Do you hear what they are saying?" Jesus replied, "Yes. Have you never read 'Out of the mouth of children and sucklings I have ordained praise'?" <sup>17</sup>He left them, and went out of the city to Bethany, where he spent the night.

<sup>18</sup>Early the next morning, as he returned to the city, he was hungry. <sup>19</sup>He saw one fig tree beside the road, and went to it, but found nothing but leaves. He said to it, "Never will fruit be on you," and the tree instantly became withered. <sup>20</sup>The disciples saw what happened, and marveled, asking, "How did the fig tree become withered so quickly?" <sup>21</sup>Jesus replied to them,

Indeed I assure you, if you have steadfast faith, and do not waver, not only can you do as was done to this fig tree, but also you can say to this mountain, "Be removed and cast into the sea," and it shall be so. <sup>22</sup>And all things whatever you ask in prayer, believing, you shall receive.

<sup>23</sup>He entered the temple, and the chief priests and the elders of the people went to him as he was teaching, and asked, "By what authority are you doing these things? And who gave you this authority?" <sup>24</sup>Jesus replied to them,

I also will ask you one question, which, if you answer, I also will tell you by what authority I am doing these things: <sup>25</sup>was John's immersion from heaven or from men?

They began talking among themselves, saying, "If we say 'Of heaven,' he will ask us, 'Why therefore did you not believe him?' <sup>26</sup>But if we say 'Of men,' we are afraid of the crowd, for they hold that John was a prophet." <sup>27</sup>They replied to Jesus, "We do not know." And he said to them,

Neither will I tell you by what authority I am doing these things. <sup>28</sup>What do you think? A man had two sons. He said to one, "Son, go work today in the vineyard." <sup>29</sup>He answered, "I do not intend to go," but later, having regret, he went. <sup>30</sup>He came to the other and said the same thing, who replied, "I will, sir," but he did not. <sup>31</sup>Which of the two did the will of the father? They replied, "The first." Jesus said to them,

Indeed I assure you that the tax collectors and the prostitutes enter God's kingdom before you. <sup>32</sup>John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. You saw what they did, but you had no regret, that you might believe him.

<sup>33</sup>Hear another parable: a landowner planted a vineyard, and put a hedge around it, and dug a winepress in it, and built a tower, and leased it to tenant farmers, and went away. <sup>34</sup>When harvest time drew near, he sent his slaves to the farmers to get his fruit. <sup>35</sup>The farmers seized the slaves, and beat one, and stoned one, and killed one. <sup>36</sup>Again, he sent other slaves, more than the first group, and they treated them the same way. <sup>37</sup>And last, he sent to them his son, saying, "They will respect my son." <sup>38</sup>But the farmers, having seen the son, said among themselves, "This is the heir. Come! Let us kill him, and have his inheritance." <sup>39</sup>They seized him, and cast him out of the vineyard, and killed him. <sup>40</sup>When the owner of the vineyard comes, what will he do to those farmers?

<sup>41</sup>They replied to him, "He will destroy those evil men, and will lease his vineyard to other tenant farmers, who will give him his fruit in due course." <sup>42</sup>Jesus said to them,

Have you never read the scriptures, "The stone which the builders rejected, this has become the keystone; this was from the Lord, and it is marvelous in our eyes"? <sup>43</sup>For this reason I assure you that God's kingdom will be taken

## MATTHEW 21:44

from you, and will be given to a nation producing its fruits. <sup>44</sup>And he who falls on this stone will be dashed to pieces; and the stone will crush anyone upon whom it falls.

<sup>45</sup>The chief priests and Pharisees heard his parables, and knew he was talking about them. <sup>46</sup>They were seeking to lay hold of him, but were afraid of the crowds, since they considered him a prophet.

**22** Again Jesus spoke in parables, saying, <sup>2</sup>Heaven's kingdom is like a king who celebrated with a wedding dinner for his son. <sup>3</sup>He sent his slaves to call the invited guests to the dinner, but they did not want to come. <sup>4</sup>Again, he sent other slaves, saying, "Tell those who have been called, 'Behold! I have prepared my dinner. The oxen and the fat calves are slaughtered, and all things are ready. Come to the wedding dinner.' " <sup>5</sup>But they paid no attention, and went away, one to his own farm, one to his business, <sup>6</sup>and the rest laid hold of the king's slaves, abused, and killed them.

<sup>7</sup>The king became angry, and sent his soldiers to destroy these murderers, and burned their city. <sup>8</sup>Then he said to his slaves, "The wedding dinner is ready, but the invited ones were not worthy. <sup>9</sup>Go to the byways, and as many as you find, invite to the wedding dinner."

<sup>10</sup>Those slaves went out to the byways, and gathered all they could find, both bad and good, and the wedding hall was filled with guests.

<sup>11</sup>However, when the king came in to observe the guests, he saw there a man not clothed with a wedding garment, <sup>12</sup>and he said to him, "Friend, why have you come without a wedding garment?" He was speechless. <sup>13</sup>Then the king said to his servants, "Bind his hands and feet, and throw him into the outer darkness, where there is weeping and gnashing of teeth." <sup>14</sup>Many are called but few are chosen.

<sup>15</sup>The Pharisees left and took counsel how they might entrap Jesus in his words. <sup>16</sup>They sent their followers with the Herodians to him, saying,

Teacher, we know that you are true, and that you truly speak God's way, and that you are impartial, for you do not respect the face of men. <sup>17</sup>Tell us therefore what you think: it is lawful to give taxes to Caesar or not?

<sup>18</sup>Jesus was aware of their trickery, and said, "Why are you testing me, hypocrites? <sup>19</sup>Show me the tax money." They brought to him a coin, <sup>20</sup>and he asked, "Whose are this image and inscription?" <sup>21</sup>They replied, "Caesar's." Then he said, "Give therefore to Caesar the things of Caesar, and to God the things of God." <sup>22</sup>They heard this, and marveled, and left him, and went away.

<sup>23</sup>On that day the Sadducees (who say there is no resurrection) also came and asked him, <sup>24</sup>saying,

Teacher, Moses said, "If a man die having no children, his brother as next of kin will marry his wife and give an heir to his brother." <sup>25</sup>There were seven brothers with us. The first married and died childless, leaving his wife to his brother, <sup>26</sup>as did the second, and the third, until there were seven. <sup>27</sup>The woman died last of all. <sup>28</sup>In the resurrection, therefore, whose wife will she be, for all seven had married her?

<sup>29</sup>Jesus replied to them,

You are misled, not knowing the scriptures or God's power, <sup>30</sup>for in the resurrection they neither marry nor are given in marriage, but are like the angels in heaven. <sup>31</sup>And have you not read what God said concerning the resurrection of the dead, <sup>32</sup>"I am the God of Abraham and the God of Isaac and the God of Jacob"? He is not the God of the dead but of the living.

<sup>33</sup>The crowds listened and were amazed at his teaching. <sup>34</sup>The Pharisees heard that he had silenced the Sadducees, and they gathered together. <sup>35</sup>One of them, a lawyer,

**MATTHEW 22:36**

testing him, asked, <sup>36</sup>“Teacher, what is the great commandment in the law?” <sup>37</sup>Jesus said to him,

“You shall love the Lord your God with all your heart and with all your soul” and with all your understanding.

<sup>38</sup>This is the first and great commandment. <sup>39</sup>The second is like it, “You shall love your neighbor as yourself.”

<sup>40</sup>The whole law, and the prophets, hang on these two commandments.

<sup>41</sup>Now while the Pharisees were assembled, Jesus asked them, <sup>42</sup>saying, “What do you think about the Christ? Whose son is he?” They replied, “David’s.” <sup>43</sup>He asked them,

How then did David in the Spirit call him Lord, saying, <sup>44</sup>“The Lord said to my Lord, ‘Sit on my right hand until I put your enemies under your feet’ ”? <sup>45</sup>If therefore David called him “Lord,” how is he his son?

<sup>46</sup>No one could answer him a word, and from that day no more did anyone dare to question him.

**23** <sup>1</sup>Jesus then spoke to the crowds and to his disciples, <sup>2</sup>saying,

The scribes and the Pharisees sit on Moses’ seat. <sup>3</sup>Therefore, carry out and observe all things that they say, but do not practice their deeds, because they do not keep their own words. <sup>4</sup>They tie up heavy loads and put them on men’s shoulders, but they themselves are unwilling to move them with their finger. <sup>5</sup>They practice all their deeds to be seen of men. They widen their phylacteries and enlarge the tassels of their garments. <sup>6</sup>They adore the place of honor at dinners and the front seats of the synagogues, <sup>7</sup>and greetings in the market places, and to be called of men Rabbi.

<sup>8</sup>But you, do not be called Rabbi, for one is your Teacher, and all of you are brothers. <sup>9</sup>Call no man your Father on the earth, for one is your Father, the heavenly. <sup>10</sup>Neither be called Master, because one is your Master, the Christ; <sup>11</sup>and the greatest of you will be your servant.



<sup>12</sup>Furthermore, whoever exalts himself will be brought low, and whoever lowers himself will be exalted.

<sup>13</sup>Woe to you, scribes and Pharisees, hypocrites, because you close the heavenly kingdom before men. You are not going in, and you do not permit the ones going in to enter.

<sup>15</sup>Woe to you, scribes and Pharisees, hypocrites, because you search the sea and the land to make one convert; and when he has been made, you make him a son of hell twice as bad as yourselves.

<sup>16</sup>Woe to you, blind leaders, who say, "He who swears by the temple, it is nothing, but he who swears by the gold of the temple, owes." <sup>17</sup>Fools and blind, which is greater, the gold or the temple which sanctified the gold?

<sup>18</sup>And, "He who swears by the altar, it is nothing; but he who swears by the gift upon the altar, owes." <sup>19</sup>Blind ones, which is greater, the gift or the altar which sanctifies the gift? <sup>20</sup>He who swears by the altar swears by it and by everything on it; <sup>21</sup>and he who swears by the temple swears by it and by him who who lives in it; <sup>22</sup>and he who swears by heaven swears by God's throne and by him who sits upon it.

<sup>23</sup>Woe to you, scribes and Pharisees, hypocrites, because you tithe the mint, dill, and cummin, but you have forsaken the heavier matters of the law, justice, mercy, and faith. It is necessary to do these things, and not to forsake the others. <sup>24</sup>Blind leaders, the ones who are straining out the gnat and swallowing the camel!

<sup>25</sup>Woe to you, scribes and Pharisees, hypocrites, because you wash the outside of the cup and the dish, but inside they are full of greed and self-indulgence. <sup>26</sup>Blind Pharisee, first wash the inside of the cup, so that its outside also may become clean.

<sup>27</sup>Woe to you, scribes and Pharisees, hypocrites, because you are like white-washed tombs which outwardly appear attractive; but inside are full of all kinds of

uncleanness. <sup>28</sup>So also you appear to men to be righteous; but inside you are full of hypocrisy and wickedness.

<sup>29</sup>Woe to you, scribes and Pharisees, hypocrites, because you build the prophets' tombs and you decorate the memorials of righteous men, <sup>30</sup>and you say, "If we had been in the days of our fathers, we would not have been partakers with them in the prophets' blood." <sup>31</sup>Thus you are testifying in yourselves that you are the sons of those who murdered the prophets, <sup>32</sup>and you fill up the measure of your fathers.

<sup>33</sup>Snakes, brood of vipers, how will you escape the judgment of hell? <sup>34</sup>For this reason, behold! I send to you prophets, wise men, and scribes. You will kill some of them and crucify others. You also will flog some of them in your synagogues, and you will persecute them from city to city, <sup>35</sup>in order that on you will come all the righteous blood poured out on the earth from the blood of righteous Abel to the blood of Zachariah, whom you murdered between the temple and the altar. <sup>36</sup>Indeed I assure you that all these things will come on this generation.

<sup>37</sup>Jerusalem, Jerusalem, the one who kills the prophets and stones the ones who are sent to her, how often I wanted to gather your children together, as a hen gathers together her chicks under her wings; but this is not what you wanted. <sup>38</sup>Behold! Your house is left to you deserted, <sup>39</sup>for I assure you that you will by no means see me again until you shout, "Blessed is the one who comes in the name of the Lord."

**24** As Jesus left the temple, and was going along, his disciples came to him to point out to him the buildings of the temple. <sup>2</sup>He said to them, "Do you see all these? Indeed, I assure you that not a stone here will be left on another which shall not be thrown down." <sup>3</sup>While he was sitting on the mount of Olives, the disciples came to him alone, asking, "Tell us when shall these things be,

and what is the sign of your coming and the end of the world." Jesus said to them,

<sup>4</sup>Be on guard lest someone deceive you, <sup>5</sup>for many will come in my name saying, "I am the Christ," and they will lead many astray. <sup>6</sup>You are about to hear of wars and news of wars. See that you are not alarmed, for these things must come, but the end is not yet. <sup>7</sup>A nation shall rise up against a nation, and a kingdom against a kingdom. Famines and earthquakes shall occur in various places. <sup>8</sup>All these things are the beginning of woes.

<sup>9</sup>Then they shall deliver you into distress, and shall kill you. You shall be hated by all nations because of my name, <sup>10</sup>and then many shall be caused to stumble, and they shall betray one another and shall hate one another. <sup>11</sup>Many false prophets shall be raised up, and they shall lead many astray. <sup>12</sup>Because wickedness shall be multiplied, the love of many shall grow cold. <sup>13</sup>He who endures to the end, this one shall be saved. <sup>14</sup>The gospel of the kingdom shall be preached in the whole world for a testimony to all nations, and then the end shall come.

<sup>15</sup>When you see the detestable thing causing the desolation, spoken of by Daniel the prophet, standing in the holy place (let the reader understand), <sup>16</sup>then let the ones living in Judea escape to the mountains. <sup>17</sup>Let him on the housetop not come down to take things out of his house. <sup>18</sup>Let him who is in the field not return for his coat. <sup>19</sup>Woe in those days to pregnant women and to those who are nursing. <sup>20</sup>Pray that your flight be not in winter neither on a sabbath. <sup>21</sup>Then there shall be great suffering such as has not been from the world's beginning, no, and never shall be seen.

<sup>22</sup>If those days are not cut short, no flesh shall be saved; but, for the sake of the chosen ones, those days shall be cut short. <sup>23</sup>At that time if any one says to you,

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“Look! Here is the Christ,” or “Here,” do not believe him, <sup>24</sup>for false Christs and false prophets shall be raised up, showing great signs and wonders in order to deceive, if possible, even the chosen ones. <sup>25</sup>Behold! I have told you beforehand!

<sup>26</sup>If they say to you, “Look! He is in the desert,” do not go out. Or, “Look! He is in an inner room,” do not believe them, <sup>27</sup>for as the lightning comes out of the east and shines to the west, so shall be the coming of the Son of man. <sup>28</sup>Where the carcass is, there the vultures shall gather.

<sup>29</sup>Immediately after the suffering of those days, the sun shall be darkened, the moon shall not give its light, the stars shall fall from heaven, and the powers of the heavens shall be shaken. <sup>30</sup>Then the sign of the Son of man shall appear in heaven, and all the tribes of the earth shall wail, and they shall see the Son of man coming on the clouds of heaven with power and much glory. <sup>31</sup>He shall send his angels with the sound of a great trumpet, and they shall gather his chosen ones from the four winds, from one corner of heaven to another.

<sup>32</sup>Learn the parable from the fig tree: when its branch already has become tender, and the leaves sprout, you know that summer is near. <sup>33</sup>So also, when you see all these things, you know that he is near, at the doors. <sup>34</sup>Indeed, I assure you that this generation shall not pass away until all these things happen. <sup>35</sup>Heaven and earth shall pass away, but my words shall never pass away.

<sup>36</sup>No one knows about that day and hour, neither the angels, nor the Son, but the Father only, <sup>37</sup>for as it was in the days of Noah, so shall be the coming of the Son of man. <sup>38</sup>As in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, <sup>39</sup>and knew

not until the flood came and took all away, so shall be the coming of the Son of man.

<sup>40</sup>Two will be in the field, one is taken and one is left. <sup>41</sup>Two women will be grinding at the mill, one is taken and one is left. <sup>42</sup>Therefore watch, because you do not know what day your Lord comes. <sup>43</sup>You understand this, that if the householder had known in what watch the thief would come, he would have watched and would not have permitted his house to be broken into; <sup>44</sup>on account of this, you also stay ready, because the Son of man comes in an hour you do not expect.

<sup>45</sup>Who is the faithful and wise slave whom the master of the house has put in charge of the slaves in his household, to give them food at the right time? <sup>46</sup>Blessed is that slave whose master, upon returning, finds him so doing. <sup>47</sup>Indeed I assure you that the master shall set him over all his possessions.

<sup>48</sup>But if that wicked slave says in his heart, "My master is delaying," <sup>49</sup>and he begins to beat his fellow slaves, and to eat and drink with the drunkards, <sup>50</sup>that servant's master shall come in a day he does not expect, and in an hour he does not know; <sup>51</sup>and he shall severely punish him and shall assign him a place among the hypocrites, where there shall be weeping and gnashing of teeth.

**25**Heaven's kingdom will be like ten virgins who took their lamps, and went out to meet the bridegroom. <sup>2</sup>Five of them were foolish and five were wise. <sup>3</sup>The foolish took their lamps, but no oil with them. <sup>4</sup>The wise took flasks of oil with their lamps. <sup>5</sup>While the bridegroom tarried, they all went to sleep, <sup>6</sup>but in the middle of the night there was an outcry, "Look! The bridegroom! Come out to meet him."

<sup>7</sup>Then all the virgins arose and trimmed their lamps. <sup>8</sup>The foolish said to the wise, "Give us some of your oil, for our lamps are going out." <sup>9</sup>But the wise answered,

## MATTHEW 25:10

“There may not be enough for us and you. You go to those who sell and buy for yourselves.” <sup>10</sup>While they were going to buy, the bridegroom came, and those who were ready went in with him to the wedding dinner, and the door was shut. <sup>11</sup>Later the other virgins came, crying, “Lord, Lord, open to us.” <sup>12</sup>But he answered, “I assure you, I do not know you.” <sup>13</sup>Watch therefore, because you do not know the day or the hour.

<sup>14</sup>It is like a man going on a journey, who called his slaves and delivered to them his possessions. <sup>15</sup>He gave to one five thousand dollars, to another two thousand, to another one thousand, according to the ability of each. He then departed. Right away <sup>16</sup>the one who had five thousand dollars made an investment and gained five thousand more. <sup>17</sup>Likewise, the one who received two thousand dollars gained two thousand more. <sup>18</sup>But the one who had received the one thousand dollars went away and dug into the earth and hid his master’s money.

<sup>19</sup>After a long time the master of those slaves returned and settled accounts with them. <sup>20</sup>The one with the five thousand dollars brought five thousand more, saying, “Master, you gave me five thousand dollars. Look! I have gained five thousand.” <sup>21</sup>The master said, “Splendid! Useful and dependable slave! You were dependable with a few things. I will put you over many things. Enter into the joy of your master.” <sup>22</sup>The one with two thousand dollars came and said, “Master, you gave me two thousand dollars. Look! I have gained two thousand more.” <sup>23</sup>The master said, “Splendid! Useful and dependable slave! You were dependable with a few things. I will put you over many things. Enter into the joy of your master.”

<sup>24</sup>Finally, the one who had received the one thousand dollars came and reported, “Master, I knew you, that you are a hard man, reaping where you did not sow, gathering where you did not scatter. <sup>25</sup>So, I was afraid,

and I went and hid your money in the earth. Look! You have what is yours.” <sup>26</sup>His master replied, “Wicked and lazy slave, you knew that I reap where I have not sowed, and I gather where I have not scattered. <sup>27</sup>Therefore you should have deposited my money with the bankers, so that, when I came, I might receive my money with interest. <sup>28</sup>So take from him the thousand dollars and give it to the one who has ten thousand; <sup>29</sup>for to every one who has, more will be given, and he will have an abundance; but from the one who does not have, what he has will be taken. <sup>30</sup>Throw the worthless slave into the outer darkness, where will be weeping and gnashing of teeth.”

<sup>31</sup>When the Son of man comes in his grandeur, and all his angels with him, then he will sit on his glorious throne. <sup>32</sup>All the nations will be gathered before him, and he will separate them from one another as a shepherd separates his sheep from the goats. <sup>33</sup>He will put his sheep on his right hand and the goats on his left.

<sup>34</sup>Then the King will say to the ones on his right hand, “Come, blessed ones of my Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup>I was hungry and you fed me; I was thirsty, and you gave me to drink; I was a stranger and you received me; <sup>36</sup>naked and you clothed me; I was sick and you visited me; I was in prison and you came to me.” <sup>37</sup>Then the righteous will reply to him, “Lord, when did we see you hungry and we fed you, or thirsty and we gave you to drink? <sup>38</sup>When did we see you a stranger and we received you, or naked and we clothed you? <sup>39</sup>When did we see you sick or in prison and we went to you?” <sup>40</sup>The King will reply to them, “Indeed I assure you, when you served one of the least of these my brothers, you served me.”

<sup>41</sup>Then he will say to the ones on his left hand, “Depart from me, accursed ones, into everlasting fire prepared

for the devil and his agents. <sup>42</sup>I was hungry, yet you did not feed me; I was thirsty, yet did not give me to drink; <sup>43</sup>I was a stranger, yet you did not receive me; naked, yet you did not clothe me; sick and in prison, yet you did not visit me." <sup>44</sup>Then they will reply, "Lord, when did we see you hungry or thirsty, or a stranger or naked, or sick or in prison, and we did not serve you?" <sup>45</sup>Then he will answer them, saying, "Truly I assure you, in so far as you did not serve one of the least of these my brothers, you did not serve me." <sup>46</sup>These will go away into everlasting punishment, but the righteous into everlasting life.

**26** Jesus finished all these words, and said to his disciples, <sup>2</sup>"You know that the Passover occurs after two days, and the Son of man will be delivered up to be crucified."

<sup>3</sup>Then the chief priests and elders of the people gathered in the courtyard of Caiaphas the high priest, <sup>4</sup>and laid plans to seize Jesus by stealth and kill him. <sup>5</sup>However, they were saying, "Not at the feast," lest an uproar arise among the people.

<sup>6</sup>While Jesus was in Bethany in the home of Simon the leper, <sup>7</sup>a woman having an alabaster bottle of very expensive perfume came to Jesus, and anointed his head while he was at the table. <sup>8</sup>The disciples were angry, saying, "Why such waste? <sup>9</sup>This could have been sold for much money to give to the poor." <sup>10</sup>Jesus, understanding the situation, responded,

Why are you troubling the woman? She has done a beautiful thing for me. <sup>11</sup>You always have the poor with you, but not me. <sup>12</sup>She has poured this perfume on my body to prepare me for my burial. <sup>13</sup>Indeed I assure you that what this woman has done will be told in her memory where ever this gospel will be preached in the whole world.



<sup>14</sup>Then one of the twelve, Judas Iscariot, went to the chief priests and <sup>15</sup>said, "What are you willing to give to me to deliver him to you?" They placed before him thirty pieces of silver, <sup>16</sup>and from that time he continually sought to deliver him.

<sup>17</sup>On the first day of unleavened bread Jesus' disciples asked, "Where do you want us to prepare the Passover?"

<sup>18</sup>He answered,

Go into the city to a certain one and say, "The Teacher says, 'My time is near. I will observe the Passover with my disciples in your home.' "

<sup>19</sup>The disciples did as Jesus had instructed and prepared the Passover.

<sup>20</sup>In the evening he was sitting with the twelve. <sup>21</sup>During the meal he said, "Indeed I assure you that one of you will betray me." <sup>22</sup>They were greatly grieved, and each one began to ask him, "It is not I, is it, Lord?" <sup>23</sup>He replied,

He who dips his hand with me in the dish will betray me. <sup>24</sup>Indeed the Son of man is going away as it has been written of him, but woe to that man by whom he is betrayed. It would have been better if that man had not been born. <sup>25</sup>Judas (the betrayer) asked, "It is not I, is it, Rabbi?" He said to him, "You have spoken."

<sup>26</sup>During the meal Jesus took bread, gave thanks, broke it, and gave it to the disciples, and said, "Take, eat. This is my body." <sup>27</sup>And he took a cup, gave thanks, and passed it to them, saying,

All of you drink of it, <sup>28</sup>for this is my blood of the covenant, which is poured out for many so that sins might be forgiven. <sup>29</sup>I assure you, I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

<sup>30</sup>They sang a hymn, and went out to the mount of Olives.

<sup>31</sup>Then Jesus said to them,

## MATTHEW 26:32

Tonight all of you will be offended at me, as it is written, "I will strike the shepherd, and the sheep of the flock will be scattered." <sup>32</sup>After I have been raised, I will go before you into Galilee.

<sup>33</sup>Peter replied, "If everyone else is offended at you, I will never be offended." <sup>34</sup>Jesus responded, "Indeed I assure you that tonight, before a rooster crows, you will deny me three times." <sup>35</sup>Peter answered, "Even if it is necessary to die with you, I will not deny you." All of the disciples said the same thing.

<sup>36</sup>Jesus then went with them to a place called Gethsemane and said, "Sit here while I go there to pray." <sup>37</sup>He took with him Peter and the two sons of Zebedee, and became sorrowful and was filled with anxiety. <sup>38</sup>Then he said to them, "My soul is deeply troubled, even to death. Wait here and watch with me." <sup>39</sup>He went forward a little, fell on his face, and prayed, "My Father, if it is possible, let this cup pass away. Nevertheless, not as I will, but as you will." <sup>40</sup>Jesus returned to the disciples, found them sleeping, and said to Peter,

Could you not watch with me one hour? <sup>41</sup>Watch and pray that you do not come into temptation. The spirit is willing but the flesh is weak.

<sup>42</sup>He went away a second time and prayed, "My Father, if this cup cannot be removed unless I drink it, may your will be done." <sup>43</sup>He returned to them, and again found them sleeping, for their eyes were heavy. <sup>44</sup>He left once more and prayed the same words a third time. <sup>45</sup>Then he returned to his disciples, and said,

Are you sleeping and resting? Behold! The hour has come. The Son of man is being delivered into sinners' hands. <sup>46</sup>Arise, let us go. Look! My betrayer is near.

<sup>47</sup>While he was speaking, behold! Judas, one of the twelve, and a large crowd from the chief priests and elders came with swords and clubs. <sup>48</sup>The betrayer had given them a sign, "The one I kiss is he. Seize him." <sup>49</sup>He

immediately walked up to Jesus, saying, "Greetings, Rabbi," and kissed him tenderly. <sup>50</sup>Jesus replied, "Friend, do what you came to do." They then came to Jesus, grabbed him, and held him. <sup>51</sup>Behold! One of those with Jesus drew his sword, and struck the high priest's slave, cutting off his ear. <sup>52</sup>But Jesus said,

Put away your sword, for every one who uses a sword will die by it. <sup>53</sup>Do you not know that I could pray to my Father and he would send to me more than twelve legions of angels? <sup>54</sup>How then would the scriptures be fulfilled that it is necessary for this to occur?

<sup>55</sup>Then Jesus spoke to the crowd,

Have you come with swords and clubs as for a thief? Every day in the temple I sat and taught and you did not lay hold of me. <sup>56</sup>But all this has happened that the scriptures of the prophets might be fulfilled.

Then all his disciples deserted and ran away.

<sup>57</sup>The ones who had seized Jesus brought him to Caiaphas the high priest, where the scribes and the elders had gathered. <sup>58</sup>Peter was following him from a distance, as far as the courtyard of the high priest. He entered and sat with the servants to see the outcome. <sup>59</sup>The chief priests and the entire council were seeking a false witness against Jesus in order that they might kill him. <sup>60</sup>Though many false witnesses came before them, they found none.

Finally, two came before them, who <sup>61</sup>testified, "This man said, 'I can destroy God's temple and rebuild it in three days.' " <sup>62</sup>The high priest arose and asked, "Do you say nothing? What are these testifying against you?" <sup>63</sup>Jesus was silent, and the high priest said to him, "I put you on oath before the living God, tell us if you are the Christ, the Son of God."

<sup>64</sup>Jesus replied, "You have spoken. Nevertheless, I assure you that afterwards you will see the Son of man sitting at the right hand of Power and coming on the clouds of heaven." <sup>65</sup>Then the high priest ripped his

clothes, and exclaimed, "He has blasphemed! What further need have we of witnesses? Behold! Now you have heard the blasphemy. <sup>66</sup>What do you think?" They replied, "He deserves death!" <sup>67</sup>Then they spit in his face, hit him with their fists, and slapped him, <sup>68</sup>saying, "Prophecy to us, Christ, who struck you?"

<sup>69</sup>Peter was sitting outside in the courtyard. A servant-girl approached him, and said, "You also were with Jesus the Galilean." <sup>70</sup>He denied this in front of everyone, saying, "I do not know what you are saying." <sup>71</sup>As he went toward the gate, another servant-girl said to the others who were there, "This man was with Jesus the Nazarene." <sup>72</sup>Again Peter denied, this time with an oath, saying, "I do not know the man."

<sup>73</sup>After a little time, the bystanders approached Peter and said, "Certainly you also are of them, for your speech gives you away." <sup>74</sup>Then he began cursing and swearing, "I do not know the man." Immediately a rooster crowed, <sup>75</sup>and Peter remembered what Jesus had said, "Before a rooster crows, you will deny me three times." And he went outside, and wept bitterly.

**27** When it was morning all the chief priests and the elders conspired against Jesus to kill him. <sup>2</sup>They bound him and delivered him to Pilate the governor.

<sup>3</sup>Judas the traitor saw that Jesus was condemned, and he was filled with regret, and returned the thirty pieces of silver to the chief priests and elders, <sup>4</sup>and said, "I have sinned, betraying innocent blood." They replied, "What is that to us? You see to it!" <sup>5</sup>He threw down the pieces of silver in the temple, departed, went away and hanged himself.

<sup>6</sup>The chief priests picked up the silver pieces, and said, "It is not lawful to put them in the treasury, since they are the price of blood." <sup>7</sup>They took counsel, and bought a potter's field for burying strangers. <sup>8</sup>As a result that field

is called a "Field of Blood" to this day. <sup>9</sup>Then was fulfilled that which was spoken through the prophet, saying,

They took the thirty pieces of silver, the price of the one on whom a price had been set by the sons of Israel, <sup>10</sup>and bought a potter's field, as the Lord instructed me.

<sup>11</sup>Jesus stood in front of the governor, who asked him, "Are you the king of the Jews?" Jesus answered, "You are speaking," <sup>12</sup>but he said nothing in reply to the charge leveled against him by the chief priests and elders. <sup>13</sup>Then Pilate asked him, "Do you not hear how many things they are witnessing against you?" <sup>14</sup>Jesus answered not one word, so that the governor was very much amazed.

<sup>15</sup>During the feast the governor had a custom of releasing one prisoner to the people whom they wished. <sup>16</sup>At that time the notorious Barabbas was in prison. <sup>17</sup>They assembled, and Pilate asked them, "Whom do you wish that I release, Barabbas or Jesus, the one called Christ?" <sup>18</sup>(He knew that it was of envy that they had brought him.) <sup>19</sup>While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous man, for today I have suffered many things in a dream because of him."

<sup>20</sup>The chief priests and the elders persuaded the crowds to ask for Barabbas, and that they kill Jesus. <sup>21</sup>Again the governor asked, "Which of the two do you wish me to release to you?" They answered, "Barabbas." <sup>22</sup>Pilate said to them, "What then shall I do with Jesus, the one called Christ?" They all replied, "Let him be crucified." <sup>23</sup>Pilate asked, "What evil has he done?" But they continued to cry loudly, "Let him be crucified." <sup>24</sup>Pilate, seeing that he was getting nowhere (but rather causing an uproar), took water and washed his hands in front of the crowd, saying, "His blood will be on you, not on me." <sup>25</sup>All the people shouted, "May his blood be on us and on our children!" <sup>26</sup>Then he released Barabbas to them, flogged Jesus, and delivered him to be crucified.

## MATTHEW 27:27

<sup>27</sup>The governor's soldiers took Jesus into their headquarters, and gathered around him the whole regiment. <sup>28</sup>They removed his clothes and put on him a soldier's red cloak. <sup>29</sup>They wove a crown of thorns, and placed it on his head, and put a reed in his right hand. They bowed before him, and mocked him, saying, "Hail, King of the Jews." <sup>30</sup>They spit on him, and took the reed, and beat him on the head. <sup>31</sup>They removed the cloak, put his clothes back on him, and led him away to be crucified.

<sup>32</sup>While they were going out, they found a man of Cyrene by the name of Simon, whom they compelled to carry Jesus' cross. <sup>33</sup>They arrived at a place called *Golgotha* (which is called "The Place of a Skull"), <sup>34</sup>and gave him a mixture of wine and gall. He tasted it, and refused to drink. <sup>35</sup>They crucified him, and divided his garments, casting lots. <sup>36</sup>Then they sat there, watching him.

<sup>37</sup>They placed above his head a written accusation, "This is Jesus the King of the Jews." <sup>38</sup>Then they crucified with him two thieves, one on the right and one on the left. <sup>39</sup>Those who passed by were shouting insults, wagging their heads, <sup>40</sup>and saying, "You, the one who destroys the temple and builds it in three days, save yourself! If you are God's Son, come down from the cross." <sup>41</sup>Likewise the chief priests, with the scribes and elders, were mocking him, crying,

<sup>42</sup>He saved others, but he cannot save himself! If he is Israel's king, let him now come down from the cross and we will believe on him. <sup>43</sup>He trusted in God. Let God now rescue him if he wishes him, for he said, "I am God's Son."

<sup>44</sup>In the same way the thieves were heaping insults upon him.

<sup>45</sup>From noon, darkness was on all the earth until three o'clock. <sup>46</sup>About three o'clock Jesus cried out with a loud voice, "*Eli, Eli, Lema sabachthani*" (that is, "My God, my God, why have you forsaken me?"). <sup>47</sup>Some of the bystand-

ers who heard him said, "He is calling Elijah." <sup>48</sup>And immediately one of them ran and took a sponge, filled it with sour wine, and put it on a reed to give him a drink. <sup>49</sup>Others were saying, "Stop! Let us see if Elijah will come and save him." <sup>50</sup>Jesus, crying again with a loud voice, yielded his spirit.

<sup>51</sup>Behold! The temple's veil was torn in two from the top to the bottom, the earth shook, rocks were split, <sup>52</sup>tombs were opened, and the bodies of many of the saints who had died were raised. <sup>53</sup>(They came out of the tombs after Jesus' resurrection, entered the holy city, and were seen by many.)

<sup>54</sup>The centurion and the ones with him watching Jesus, seeing the earthquake and the things that happened, were greatly frightened, and said, "Indeed, this man was a son of God." <sup>55</sup>Many women were there watching from afar, who had followed Jesus from Galilee, serving him. <sup>56</sup>Among these were Mary of Magdala and Mary, the mother of James and Joseph, and the mother of Zebedee's sons.

<sup>57</sup>At evening a rich man from Arimathea, whose name was Joseph (who was also a disciple of Jesus), <sup>58</sup>went to Pilate and asked for Jesus' body. Pilate then commanded that it be given to him. <sup>59</sup>He took the body and wrapped it in a pure linen cloth. <sup>60</sup>He placed it in his new tomb (which had been cut in the rock), and rolled a large stone to the door, and departed. <sup>61</sup>Mary of Magdala and the other Mary were sitting over against the tomb.

<sup>62</sup>The next day, after the Preparation, the chief priests and the Pharisees were gathered together before Pilate, <sup>63</sup>saying,

Sir, we remember that the deceiver said, "I will arise after three days." <sup>64</sup>Command therefore that the tomb be made secure until the third day to guard against his disciples' stealing the body and saying, "He has been raised from the dead." The last deception will be worse than the first.

<sup>65</sup>Pilate replied to them, "Take guards and go and make the tomb as secure as you can." <sup>66</sup>They departed and secured the tomb, sealing the stone, and stationing the guards.

**28** After the sabbath, as Sunday dawned, Mary of Magdala and the other Mary came to see the tomb, <sup>2</sup>and behold! There was a great earthquake, and the Lord's angel came down from heaven and rolled away the stone and sat upon it. <sup>3</sup>His appearance was like lightning and his clothing as white as snow. <sup>4</sup>The guards trembled with fear and became like dead men. <sup>5</sup>The angel spoke to the women,

Do not be afraid. I know you are seeking Jesus who was crucified. <sup>6</sup>He is not here! He has been raised, even as he said. Come, see the place where he was lying. <sup>7</sup>Go without delay and tell his disciples that he has been raised from the dead, and behold! He will go before you into Galilee, and you will see him there. Behold! I have told you!

<sup>8</sup>The women immediately left the tomb with fear and great joy and ran to tell his disciples. <sup>9</sup>And behold! Jesus met them and said, "Greeting." They came to him, took hold of his feet, and worshiped him. <sup>10</sup>Then Jesus said to them, "Do not be afraid. Go tell my brothers to go to Galilee, and they will see me there."

<sup>11</sup>While they were going, behold! Some of the guards went into the city and told the chief priests all things that had happened. <sup>12</sup>They met with the elders, plotted together, and gave a large sum of money to the soldiers, <sup>13</sup>and instructed them, "Say, 'His disciples came at night and stole him while we were sleeping.'" <sup>14</sup>If the governor hears of this we will persuade him, and you will not have to worry." <sup>15</sup>They took the money and did as they were instructed. This report has been spread among the Jews until this day.



<sup>16</sup>The eleven disciples went to Galilee to a mountain according to Jesus' instruction. <sup>17</sup>When they saw him, they worshiped him, but some doubted. <sup>18</sup>Jesus came to them and spoke, saying,

All authority in heaven and on the earth has been given to me. <sup>19</sup>Go and make disciples of all nations, immersing them into the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all things I have commanded you, and behold! I am with you all the days to the end of the world.

# Mark

**1** The beginning of the gospel of Jesus Christ, the Son of God, <sup>2</sup>as it is written in the prophets,

Behold! I send my messenger before your face, who will prepare your way. <sup>3</sup>He is a voice crying in the desert, "Prepare the Lord's way. Make his paths straight."

<sup>4</sup>John came and immersed in the desert, and preached the immersion of a change of heart, in order that sins might be forgiven. <sup>5</sup>All the people of Judea were going out to him, and all of the inhabitants of Jerusalem, and were being immersed by him in the Jordan River, confessing their sins. <sup>6</sup>John was clothed with camel's hair, and with a leather belt around his waist. His food was locusts and wild honey. <sup>7</sup>He was preaching, saying,

One who is mightier than I comes after me. I am unworthy to stoop down and untie the strap of his sandals. <sup>8</sup>I immersed you in water, but he will immerse you in the Holy Spirit.

<sup>9</sup>In those days Jesus went from Nazareth of Galilee, and was immersed in the Jordan by John. <sup>10</sup>Immediately he came up out of the water, and saw the heavens being opened, and the Spirit as a dove coming down on him. <sup>11</sup>A voice came from heaven, "You are my beloved Son. I am well pleased with you."

<sup>12</sup>Right away the Spirit led him into the desert, <sup>13</sup>where for forty days he was being tempted by Satan. He was with the wild animals, but the angels were serving him.

<sup>14</sup>After John had been taken into custody, Jesus went to Galilee and preached the gospel of God, <sup>15</sup>saying, "The time is fulfilled and God's kingdom is near. Change your hearts and believe in the gospel."

<sup>16</sup>As Jesus was passing by the sea of Galilee, he saw Simon and his brother Andrew, casting a net in the sea, for they were fishermen. <sup>17</sup>Jesus said to them, "Come after me and I will make you fishers of men." <sup>18</sup>At once they left their nets and followed him. <sup>19</sup>He went on a little way, and saw James, the son of Zebedee, and his brother John in the boat repairing nets. <sup>20</sup>Right away he called them, and they left their father Zebedee in the boat with the hired servants and followed him.

<sup>21</sup>They went into Capernaum, and immediately on the sabbath he entered the synagogue and was teaching. <sup>22</sup>They were astonished at his doctrine, for he was teaching them as one with authority, and not as the scribes.

<sup>23</sup>And immediately a man with an unclean spirit was in their synagogue, <sup>24</sup>saying, "What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." <sup>25</sup>Jesus rebuked him, saying, "Be quiet and come out of him." <sup>26</sup>The unclean spirit convulsed him, screamed with a loud voice, and came out of him. <sup>27</sup>All were amazed, and questioned among themselves, saying, "What is this? A new teaching with authority? He commands unclean spirits and they obey him." <sup>28</sup>The report about him right away went out every where into all the surrounding region of Galilee.

<sup>29</sup>Immediately they left the synagogue, and went into the house of Simon and Andrew, with James and John. <sup>30</sup>Simon's mother-in-law lay sick with fever, and right away they told him about her. <sup>31</sup>He went to her, took her hand, and raised her up. The fever left her, and she began serving them.

**MARK 1:32**

<sup>32</sup>In the evening, after sunset, they brought to him all those who were very ill, and those who were demon-possessed. <sup>33</sup>The whole city was gathering at the door. <sup>34</sup>He healed many who were ill with all kinds of diseases, and cast out many demons, but he did not permit them to speak, for they knew him.

<sup>35</sup>Early in the morning, while it was still quite dark, he arose, went out, and departed into a desert place, and there was praying. <sup>36</sup>Simon and those with him searched diligently for him. <sup>37</sup>They found him, and said, "All are seeking you." <sup>38</sup>He said to them, "Let us go elsewhere into the neighboring country towns, and I will preach there, because I have come for this." <sup>39</sup>And he went preaching in their synagogues in all of Galilee, and was casting out demons.

<sup>40</sup>A leper came to him, entreating him, and kneeling, and saying to him, "If you should want to, you can cleanse me." <sup>41</sup>His heart went out to him, and he stretched out his hand, touched him, and said to him, "I will. Be cleansed." <sup>42</sup>Immediately the leprosy went away from him, and he was cleansed. <sup>43</sup>He sternly charged him, and at once sent him away, <sup>44</sup>and said to him,

See that you say nothing to any one, but go show yourself to the priest and take for your cleansing the things Moses commanded for a testimony to them.

<sup>45</sup>However, he went out and told it everywhere and spread the news around, so that no longer could he enter a town openly. But he was outside in desert places, and they were coming to him from all directions.

**2** He entered Capernaum, and some days later it was reported that he was in a house. <sup>2</sup>Many gathered together, so that there was no more room, not even at the door, and he was speaking the message to them. <sup>3</sup>They came and brought to him a paralytic being carried by four. <sup>4</sup>When they could not bring him to him because of the crowd, they removed the roof where he was, made an

opening, and lowered the stretcher on which the paralytic was lying. <sup>5</sup>Jesus saw their faith, and said to the paralytic, "Child, your sins are forgiven."

<sup>6</sup>Some of the scribes were sitting there and reasoning in their hearts, <sup>7</sup>"Why does he speak this way? He is blaspheming. Who can forgive sins except God?" <sup>8</sup>Jesus, knowing immediately in his spirit that they were so reasoning in themselves, said to them,

Why are you reasoning these things in your hearts? <sup>9</sup>Which is easier to say to the paralytic, "Your sins are forgiven," or to say, "Arise, take up your stretcher and walk"? <sup>10</sup>But that you may know the Son of man has authority on the earth to forgive sins, (he said to the paralytic), <sup>11</sup>"I say to you, arise, take up your stretcher and go to your house." <sup>12</sup>He arose, immediately took up his stretcher, and went out before them all, so that all were amazed, and were praising God, saying, "We have never seen anything like this!"

<sup>13</sup>Again he went out beside the sea, and all the people were coming to him, and he was teaching them. <sup>14</sup>As he went along, he saw Levi the son of Alphaeus sitting at the tax office, and he said to him, "Follow me." He arose and followed him.

<sup>15</sup>It came about that he was dining in his house, and many tax collectors and sinners were eating with Jesus and his disciples, for they were many, and they were following him. <sup>16</sup>The scribes of the Pharisees saw that he was eating with the sinners and tax collectors, and asked his disciples, "Does he eat with the sinners and tax collectors?" <sup>17</sup>Jesus heard and answered them, "They who are healthy do not need a physician, but the sick. I did not come to call the righteous, but sinners."

<sup>18</sup>John's disciples and the Pharisees were fasting. They came and asked him, "Why do John's disciples and the Pharisees' disciples fast but yours do not?" <sup>19</sup>Jesus said to them,

## MARK 2:20

Can the bridegroom's attendants fast while the bridegroom is with them? So long as they have the bridegroom with them they cannot fast. <sup>20</sup>But the days will come when the bridegroom has been taken from them, and then they will fast in that day.

<sup>21</sup>No one sews an unshrunk patch of cloth on an old garment; otherwise, the patch pulls from it, the new from the old, and the tear becomes worse.

<sup>22</sup>Also, no one pours new wine into old wineskins; otherwise, the wine will burst the wineskins and the wine is poured out and the wineskins are destroyed. But new wine must be poured into new wineskins.

<sup>23</sup>It came about that on the sabbath he was going through the grain fields. His disciples began to make a way, picking heads of wheat. <sup>24</sup>But the Pharisees were saying to him, "Look! Why are they doing on the sabbath what is not lawful?" <sup>25</sup>He said to them,

Have you never read what David did when he had a need and he was hungry and those with him, <sup>26</sup>how he went into God's house and ate the sacred bread, which, except for the priests, it is not lawful to eat, and also he gave to those with him? <sup>27</sup>The sabbath was created for the sake of man, not man for the sake of the sabbath.

<sup>28</sup>So the Son of man is lord even of the sabbath.

**3** Jesus again entered the synagogue, where there was a man with a withered hand. <sup>2</sup>They were watching him closely to see if he would heal on the sabbath, in order to bring charges against him. <sup>3</sup>Jesus said to the man with the withered hand, "Stand in the midst." <sup>4</sup>Then he spoke to the people, "Is it lawful on the sabbath to do good or to do evil, to save a life or to kill?" They remained silent. <sup>5</sup>He looked around at them with anger, being grieved at the hardening of their hearts, and said to the man, "Stretch out your hand." As he did so his hand was restored. <sup>6</sup>The Pharisees went out immediately with the Herodians, and

conspired against Jesus, that they might destroy him. <sup>7</sup>Then Jesus withdrew with his disciples to the sea.

A large crowd from Galilee followed him, and also from Judea, <sup>8</sup>Jerusalem, Idumea, beyond the Jordan, and around Tyre and Sidon. They heard all that he was doing, and came to him. <sup>9</sup>He told his disciples to prepare him a boat, because of the crowd, lest they push against him; <sup>10</sup>for he healed many, so that they were pressing upon him, in order that as many as had illnesses might touch him. <sup>11</sup>When unclean spirits saw him, they would fall before him, and cry, "You are God's Son." <sup>12</sup>And he strictly charged them that they should not make him known.

<sup>13</sup>Then he went up into the mountain, and called the ones he wanted, and they came to him. <sup>14</sup>He appointed twelve to be with him, calling them apostles. He sent these to preach, <sup>15</sup>and to have authority to cast out demons. <sup>16</sup>And he appointed the twelve: Simon (whom he surnamed Peter); <sup>17</sup>James, the son of Zebedee, and John his brother (whom he surnamed *Boanerges*, that is, "Sons of Thunder"); <sup>18</sup>Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddeus, Simon the Cananaean, <sup>19</sup>and Judas Iscariot, who also betrayed him.

<sup>20</sup>He went into a home, but such a crowd gathered that they could not have a meal. <sup>21</sup>And when his friends heard it, they went out to take hold of him, for they were saying, "He is beside himself." <sup>22</sup>The scribes who came down from Jerusalem were saying, "He has Beelzebul," and "By the prince of demons he casts out demons." <sup>23</sup>Jesus summoned them to him, and spoke in parables:

<sup>24</sup>How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. <sup>25</sup>If a house is divided against itself, that house cannot stand, <sup>26</sup>and if Satan rises up against himself and is divided, he cannot stand, but has an end. <sup>27</sup>No one can enter a strong man's house to seize his possessions unless he

MARK 3:28

first binds the strong man, and then he will plunder his house.

<sup>28</sup>Indeed, I assure you that all sins and blasphemies will be forgiven to men, <sup>29</sup>but whosoever blasphemes against the Holy Spirit will never be forgiven. He is guilty of an eternal sin.

<sup>30</sup>Jesus said this because they were saying, "He has an unclean spirit."

<sup>31</sup>His mother and brothers came and stood outside, and sent to him, calling him. <sup>32</sup>The crowd was sitting around Jesus, and told him, "Behold! Your mother and brothers and sisters are outside, seeking you." <sup>33</sup>He asked, "Who are my mother and brothers?" <sup>34</sup>And he looked around on those about him, and said, "Look! My mother and brothers! <sup>35</sup>Whoever does God's will is my brother and sister and mother."

**4** Again he began to teach by the seaside, and a large crowd gathered before him. He stepped into a boat and sat in the sea, while the people were on the beach. <sup>2</sup>He instructed them in many things by parables, and was saying to them in his teaching:

<sup>3</sup>Behold! A sower went out to sow. <sup>4</sup>As he sowed, some seed fell beside the way and the birds came and ate it. <sup>5</sup>Other seed fell on rocky ground where the soil was shallow, and sprang up right away because the ground was shallow. <sup>6</sup>When the sun arose it was scorched, and because it had no root it withered. <sup>7</sup>Other seed fell among thorns, which grew up and choked it, and it gave no fruit. <sup>8</sup>Other seed fell on good ground and grew and increased, producing grain: thirty-fold, sixty-fold, and a hundred-fold.

<sup>9</sup>And he was saying, "He who has ears to hear, let him hear."

<sup>10</sup>When he was alone, the ones around him with the twelve were asking about the parables. <sup>11</sup>He replied,



The mystery of God's kingdom is given to you, but all is in parables to outsiders, <sup>12</sup>that seeing they see but do not perceive, that hearing they hear but do not understand; so that they do not turn and are forgiven.

<sup>13</sup>He continued,

Do you not understand this parable? How will you know all the parables? <sup>14</sup>The sower sows the message. <sup>15</sup>When those by the wayside—where the seed is sown—hear the message, Satan immediately comes and takes the message away that was sown in them. <sup>16</sup>The ones who are sown on the rocky ground are those who hear the message and immediately receive it with joy. <sup>17</sup>They have no root in themselves, but only last a little while. When distress or persecution comes because of the message, they immediately are caused to stumble.

<sup>18</sup>Others are those who are sown among the thorns. These are the ones who hear the message, <sup>19</sup>and the cares of the world and deceitfulness of riches and the desires for other things coming in choke the message, and it becomes unfruitful. <sup>20</sup>Those sown on the good ground are the ones who hear the message, receive it, and bear fruit: thirty-fold, sixty-fold, and a hundred-fold.

<sup>21</sup>And he was saying to them,

A lamp is not placed under a basket or under a bed, is it? Is it not placed on a lampstand? <sup>22</sup>Nothing is hidden that will not be uncovered, neither is anything concealed that will not come into the light. <sup>23</sup>If anyone has ears to hear, let him hear.

<sup>24</sup>He continued,

Be careful what you hear: the measure you give will be the measure you get, and more. <sup>25</sup>He who has, will receive; but he who does not have, even what he has will be taken.

<sup>26</sup>He also said,

God's kingdom is as if a man throws seed on the ground. <sup>27</sup>He sleeps and rises night and day. He does

## MARK 4:28

not know how the seed sprouts and grows. <sup>28</sup>The earth bears fruit by itself, first the blade, then the head, then the mature wheat. <sup>29</sup>When the condition of the crop permits, he immediately uses the sickle, because the grain is ripe.

<sup>30</sup>He continued,

With what shall we compare God's kingdom, or in what parable shall we present it? <sup>31</sup>It is like a grain of mustard seed, which is the smallest seed when it is sown, <sup>32</sup>and it grows and becomes greater than all vegetables, and produces large branches, so that the birds can nest under its shadow.

<sup>33</sup>With many such parables he continued to proclaim the message to them, as they could understand. <sup>34</sup>He did not speak to them without a parable, but he explained everything privately to his disciples.

<sup>35</sup>He said to them, in the evening of that day, "Let us go to the other side." <sup>36</sup>They left the crowd, and took him as he was in a boat, and other boats were with him. <sup>37</sup>A strong windstorm arose, and waves were pouring into the boat, so that it was already getting full. <sup>38</sup>He was in the rear, sleeping with his head on a cushion. They awoke him and asked, "Teacher, are you not concerned that we are perishing?" <sup>39</sup>He arose, rebuked the wind, and said to the sea, "Peace! Be still!" The wind quieted and there was a great calm. <sup>40</sup>Then he asked, "Why are you afraid? Do you not yet have faith?" <sup>41</sup>They were greatly afraid, saying to one another, "What kind of man is this, that even the wind and the sea obey him?"

**5** They went to the other side of the sea into the country of the Gadarenes. <sup>2</sup>As he left the boat, immediately a man from the tombs, who had an unclean spirit, met him. <sup>3</sup>He lived among the tombs. No one had been able to bind him with a chain; <sup>4</sup>often he had been bound with shackles and chains, but he wrenched the chains and broke the shackles. Nobody could subdue him. <sup>5</sup>Continually,

night and day, among the tombs, and in the mountains, he was crying and cutting himself with rocks.

<sup>6</sup>He saw Jesus from a distance, ran and fell before him, <sup>7</sup>and cried with a loud voice, saying, "What do I have to do with you, Jesus, Son of the Most High God? I implore you by God, do not torment me." <sup>8</sup>Jesus responded, "Unclean spirit, come out of the man." <sup>9</sup>And he asked him, "What is your name?" He replied to him, "My name is Legion, because we are many." <sup>10</sup>He pleaded earnestly with Jesus not to send them out of the country.

<sup>11</sup>On the mountain a large herd of pigs was feeding. <sup>12</sup>The unclean spirits begged him, "Send us into the pigs, that we might enter them." <sup>13</sup>He gave them permission, and the unclean spirits went out, and entered the pigs. The herd, about two thousand, dashed down the slope into the sea, and was choked in the sea. <sup>14</sup>The herdsmen fled and spread the news in the city and country, and they came to see what had happened. <sup>15</sup>They came to Jesus and saw the man who had been demon-possessed. He was sitting, clothed, and sane, and they were afraid.

<sup>16</sup>The ones who had seen what had happened to the demon-possessed man and to the pigs told the newcomers. <sup>17</sup>They requested him to leave their country. <sup>18</sup>As he stepped into the boat, the man who had been demon-possessed begged to go with him. <sup>19</sup>Jesus did not permit him, but said, "Go to your house to your people and tell them how many things the Lord has done for you, and that he had mercy on you." <sup>20</sup>He went away and proclaimed in the Decapolis what great things Jesus had done, and all marveled.

<sup>21</sup>Jesus again crossed the sea in the boat; a large crowd met him, and he was beside the sea. <sup>22</sup>One of the rulers of the synagogue, whose name was Jairus, came. He saw Jesus, fell at his feet, <sup>23</sup>and earnestly begged, "My daughter is at the point of death. Come, place your hands on her,

**MARK 5:24**

that she may be well and live." <sup>24</sup>He went with him, followed by a large crowd pressing against him.

<sup>25</sup>A woman who had hemorrhaged for twelve years, <sup>26</sup>and had suffered painfully from many physicians, and had spent all her money, was worse off. <sup>27</sup>She heard about Jesus, and came in the crowd behind, and touched his coat, <sup>28</sup>saying, "If only I touch his coat, I will be made well." <sup>29</sup>Immediately the flow of her blood stopped, and she knew in her body that she was healed.

<sup>30</sup>Jesus, immediately knowing that power had gone from him, turned around in the crowd, and asked, "Who touched me?" <sup>31</sup>His disciples replied, "You see that the crowd is pushing against you and yet you ask, 'Who touched me?' " <sup>32</sup>He looked around to see who had done this. <sup>33</sup>The woman, afraid and trembling, knowing what had happened to her, fell before him, and told him all the truth. <sup>34</sup>He said to her, "Daughter, your faith has saved you. Go in peace, and be healed from your suffering."

<sup>35</sup>While he was yet speaking, some men from Jairus' house came and said, "Your daughter has died. Why do you still trouble the Teacher?" <sup>36</sup>Jesus, hearing what was said, reassured the ruler, "Do not be afraid, only believe." <sup>37</sup>He allowed no one to accompany him except Peter, James, and John (the brother of James). <sup>38</sup>They came to the ruler's house, and Jesus noticed the uproar of crying and wailing.

<sup>39</sup>As Jesus entered, he said to them, "Why are you disturbed and crying? The child has not died, but is sleeping." <sup>40</sup>They ridiculed him. Jesus sent them all out, and took the child's father and mother and the ones who were with him, and entered the room where the child was. <sup>41</sup>He took her hand, and said, "*Talitha cumi*," which means, "Little girl, I say to you, arise." <sup>42</sup>Immediately the young girl stood up and was walking, for she was twelve years old. They were greatly astonished. <sup>43</sup>He sternly

charged them that no one should know this, and instructed that food be given her.

**6** He left that place and went to his home town, and his disciples followed him. <sup>2</sup>On the sabbath he began to teach in the synagogue. Many were astonished at what they heard and exclaimed,

Where did this man get these things? What is the wisdom given to this man? How can he do such miracles with his hands? <sup>3</sup>Is this not the carpenter the son of Mary and the brother of James, Joseph, Judas, and Simon? Are not his sisters here with us?

They were offended at him. <sup>4</sup>Jesus replied, "A prophet is not dishonored except in his own country and among his kinsmen and in his own home." <sup>5</sup>He could not do a miracle there, except healing a few sick people, by placing his hands on them. <sup>6</sup>And he continued to marvel at their unbelief.

He was going around the villages teaching, <sup>7</sup>and called to himself the twelve, and began to send them out two by two. He gave them authority over unclean spirits, <sup>8</sup>and charged them not to take anything for the road except a staff only: no bread, no bag, no copper in the belt; <sup>9</sup>but to be shod with sandals, and "Do not take two coats."

<sup>10</sup>He also said,

Lodge in whatever house you enter until you leave that place. <sup>11</sup>And whatever place neither receives you, nor listens to you, as you leave, shake off the dust of your feet for a witness against them.

<sup>12</sup>They went out and preached that men should change their hearts. <sup>13</sup>They cast out demons, anointed many sick people with oil, and healed them.

<sup>14</sup>When Herod the king heard—for his name had become known—he was saying, "John the immerser has been raised from the dead, and therefore the miraculous powers are at work in him." <sup>15</sup>Others were saying, "He is Elijah," or "One of the prophets." <sup>16</sup>But when Herod

**MARK 6:17**

heard, he kept saying, "John, whom I beheaded, has been raised."

<sup>17</sup>Herod sent and had John seized and jailed because of Herodias, the wife of his brother Philip, for he had married her. <sup>18</sup>John had been saying to Herod, "It is not lawful for you to have your brother's wife." <sup>19</sup>Herodias held a grudge against John, and wanted to kill him, but she had not been able, <sup>20</sup>for Herod was afraid of John, knowing that he was an upright and a holy man. He continued to protect him, but when he would listen to him, he would be deeply disturbed, yet he continued to listen to him gladly.

<sup>21</sup>On a convenient day, Herod hosted his birthday dinner for important officials, military officers, and the principal men of Galilee as guests. <sup>22</sup>Herodias' daughter entered and danced, pleasing Herod and his guests. The king said to the girl, "Ask me whatever you wish, and I will give it to you!" <sup>23</sup>He swore loudly, "Whatever you ask, I will give it to you, to the half of my kingdom."

<sup>24</sup>She went and asked her mother, "What shall I ask?" She said, "The head of John the immerser." <sup>25</sup>She immediately rushed to the king, and said, "I want you to give to me at once the head of John the immerser on a platter." <sup>26</sup>The king was very sad, but because of his oath and the guests, he did not wish to refuse her. <sup>27</sup>The king immediately sent an officer and ordered him to bring his head. The officer went and beheaded John in the prison. <sup>28</sup>He brought the head on a platter, and gave it to the girl, who gave it to her mother. <sup>29</sup>John's disciples heard what had been done, and they went and took his body and laid it in a tomb.

<sup>30</sup>The apostles returned to Jesus and related everything they had done and what they had taught. <sup>31</sup>He said to them, "Come privately to a lonely place, and rest a little." Many people were coming and going, not leaving them enough time to eat.

<sup>32</sup>They went privately in a boat to a desert place. <sup>33</sup>Many people from all the cities saw them leaving, and knew where they were going. They ran ahead and arrived there before them. <sup>34</sup>When he stepped out of the boat, he saw the large crowd and had sympathy for them, because they were as sheep without a shepherd. He began to teach them many things.

<sup>35</sup>When the day was nearly gone, his disciples came to him and said, "This place is a desert and the hour is late. <sup>36</sup>Dismiss them so that they may go to the nearby farms and villages, and buy something to eat." <sup>37</sup>"You feed them," replied Jesus. They asked, "Shall we go and buy forty dollars worth of bread?" <sup>38</sup>He inquired, "How many loaves do you have? Go and see." When they had found out, they replied, "Five, and two fish."

<sup>39</sup>He commanded them that all should sit in groups on the green grass. <sup>40</sup>They took their places by hundreds and fifties. <sup>41</sup>He took the five loaves and the two fish, looked up into heaven, and gave thanks, and broke the loaves and gave them to his disciples, that they might set them before the people, and he distributed the fish among all of them. <sup>42</sup>After everyone had eaten and was satisfied, <sup>43</sup>they gathered twelve basketfuls of pieces, also of the fish. <sup>44</sup>Those who had eaten were five thousand men.

<sup>45</sup>He immediately made his disciples embark in the boat and cross over to Bethsaida on the other side, while he dismissed the crowd. <sup>46</sup>He said farewell to them, and went into the mountain to pray. <sup>47</sup>At evening the boat was out on the sea, while he was alone on the land.

<sup>48</sup>He saw their struggling in their rowing (for the wind was against them), and came to them about the fourth watch of the night, walking on the sea, and he wanted to pass by them. <sup>49</sup>However, they saw him walking on the water, and thought he was a ghost, and cried out, <sup>50</sup>for they all saw him and were terrified. He immediately spoke to them, saying, "Be of good courage. It is I. Do not be

**MARK 6:51**

afraid.” <sup>51</sup>He went up to them in the boat, and the wind subsided, and they were altogether astonished. <sup>52</sup>They had not understood about the loaves, but their heart had been hardened.

<sup>53</sup>They crossed over to the land, came to Gennesaret, and anchored. <sup>54</sup>As they left the boat, they were immediately recognized. <sup>55</sup>People ran about all of that country and began to carry the sick on stretchers where they were hearing that Jesus was. <sup>56</sup>Every place he went (in villages, cities, or in the country), they placed their sick in the market places, and begged to touch even the fringe of his clothing. As many as touched were healed.

**7** The Pharisees and certain ones of the scribes from Jerusalem approached Jesus, <sup>2</sup>and noticed that some of his disciples were eating with defiled (unwashed) hands. <sup>3</sup>The Pharisees and all the Jews do not eat unless they wash their hands up to the elbows, holding the tradition of their elders. <sup>4</sup>After they return from the market place, if they do not wash, they do not eat. And there are many other things which they have received to keep: the washing of cups, pots, brass utensils, and dining couches. <sup>5</sup>The Pharisees and the scribes asked him, “Why do your disciples not walk after the tradition of the elders, but eat with defiled hands?” <sup>6</sup>He answered,

Isaiah has prophesied well of you hypocrites, as it is written, “This people honors me with their lips, but their heart is far from me. <sup>7</sup>In vain they worship me, teaching as precepts the commandments of men.” <sup>8</sup>You have forsaken the commandment of God, and are keeping the tradition of men.

<sup>9</sup>Are you doing right in rejecting God’s command, that you may establish your tradition? <sup>10</sup>Moses said, “Honor your father and your mother,” and, “He who speaks evil of father or mother shall surely die,” <sup>11</sup>but you say, “If a man says to his father or mother, ‘Anything the benefit of which you would have received from me



is Korban, that is, given to God,' " <sup>12</sup>then you no longer permit him to do anything for his mother or father. <sup>13</sup>You cancel God's message by your tradition. You do many such like things.

<sup>14</sup>He again summoned the crowd, and said to them, Listen to me, and understand, all of you. <sup>15</sup>Nothing that enters a man from the outside defiles him, but the things that come out of a man defile him.

<sup>17</sup>He left the crowd, and entered a house. There his disciples asked him about the parable. <sup>18</sup>He replied,

So are you also without understanding? Do you not understand that nothing that a man eats can defile him?

<sup>19</sup>What he eats does not enter his heart but his stomach, and is later expelled.

So he declared all foods clean, <sup>20</sup>and continued,

The thing which goes out of the man, that defiles the man. <sup>21</sup>From within men's hearts arise evil thoughts, fornications, thefts, murders, <sup>22</sup>adulteries, greedy desires, malicious acts, deceit, sensuality, malice, abusive speech, arrogance, folly. <sup>23</sup>All these things come from within, and they defile a man.

<sup>24</sup>When he was ready, he departed from there and went into the region of Tyre and Sidon. He did not want any one to know where he was, but he could not hide.

<sup>25</sup>Immediately, a woman—whose daughter had an unclean spirit—heard about him, came to him, and fell at his feet.

<sup>26</sup>She was a Greek of Syrophoenicia, and begged him to cast the demon out of her daughter. <sup>27</sup>He was saying to her, "Let the children be fed first, because it is not good to take the bread of the children and to throw it to the

little dogs." <sup>28</sup>She answered, "True, Lord, but even the little dogs under the table eat the children's crumbs."

<sup>29</sup>Jesus said, "Because of your statement, go your way: the demon has gone out of your daughter." <sup>30</sup>When she arrived at her home she found the child laid on a bed and the demon gone.

## MARK 7:31

<sup>31</sup>He again left the region of Tyre, and went through Sidon to the Sea of Galilee into the midst of the district of Decapolis. <sup>32</sup>They brought to him a deaf man who had a speech impediment, and begged him to place his hand on him. <sup>33</sup>Jesus took him aside from the crowd and put his fingers in his ears; then he spit and touched his tongue. <sup>34</sup>He looked up into heaven, sighed, and said to him, "*Ephphatha*," that is, "Be opened." <sup>35</sup>Immediately, his ears were opened, and the fetter of his tongue was loosed, and he began speaking normally. <sup>36</sup>He charged them not to tell anyone, but the more he charged them, the more they were proclaiming it. <sup>37</sup>They were amazed beyond all measure and said, "He has done all things well, and has made the deaf to hear and the mutes to speak."

**8** In those days there was again a large crowd with nothing to eat. He summoned his disciples, and said to them,

<sup>2</sup>My heart goes out to the people, because they have already been with me three days, and have nothing to eat. <sup>3</sup>If I send them to their homes hungry, they will fall out on the road. Some of them have come from far away.

<sup>4</sup>His disciples replied, "From where, here in the desert, could anyone get bread enough to fill them?" <sup>5</sup>He asked them, "How many loaves do you have?" They said, "Seven." <sup>6</sup>He commanded the crowd to sit on the ground. He took the seven loaves and gave thanks, and broke them and gave them to the disciples so that they could set them before the people. <sup>7</sup>They also had a few small fish, for which he also gave thanks, and they were handed out. <sup>8</sup>They ate and were satisfied, and they took up seven baskets of pieces that were left. <sup>9</sup>About four thousand men had eaten, and he dismissed them. <sup>10</sup>He immediately got into a boat with his disciples, and went into the parts of Dalmanutha.

<sup>11</sup>The Pharisees came and began to question him. They tested him by asking for a sign from heaven. <sup>12</sup>He groaned in his spirit, and replied, "Why does this generation seek a sign? Indeed I assure you that no sign shall be given to this generation." <sup>13</sup>He left them, again got into a boat, and went to the other side.

<sup>14</sup>The disciples forgot to take bread, and they only had one loaf in the boat. <sup>15</sup>He ordered, "Watch out! Beware of the leaven of the Pharisees and the Herodians." <sup>16</sup>They began discussing among themselves, because they had no bread. <sup>17</sup>But Jesus, being aware, asked them,

Why are you discussing that you do not have bread? Do you not yet perceive, neither understand? Do you have your heart hardened? <sup>18</sup>Do you not see, though you have eyes? Do you not hear, though you have ears? <sup>19</sup>Do you not remember when I broke the five loaves for the five thousand, how many baskets of fragments you collected?

They replied, "Twelve." <sup>20</sup>"When I broke the seven loaves for the four thousand, how many baskets did you collect?" They answered, "Seven." <sup>21</sup>He continued, "Do you not yet understand?"

<sup>22</sup>They went to Bethsaida, where some people led a blind man to him, and begged him that he might touch the man. <sup>23</sup>Jesus took the blind man by the hand, and led him out of the village. He spit on his eyes, laid his hands on him, and asked, "Do you see anything?" <sup>24</sup>He looked up, and replied, "I see men like trees walking around." <sup>25</sup>Then he again put his hands on his eyes, and he opened his eyes wide, and he was cured, and he could see everything clearly. <sup>26</sup>Jesus sent him home, saying, "Do not enter the village."

<sup>27</sup>Jesus went with his disciples into the villages of Caesarea Philippi. On the way he asked, "Who do men say that I am?" <sup>28</sup>They replied, "Some say 'John the immerser,' and some 'Elijah,' and others, 'one of the

**MARK 8:29**

prophets.' " <sup>29</sup>He asked them, "But who do you say that I am?" Peter answered, and said to him, "You are the Christ." <sup>30</sup>He ordered them not to talk about him to anyone.

<sup>31</sup>He began to teach them that it was necessary for the Son of man to suffer many things; to be rejected by the elders, the chief priests, and the scribes; to be killed, and to arise after three days. <sup>32</sup>He was announcing these things openly, but Peter took him aside, and began to rebuke him. <sup>33</sup>But Jesus turned, and saw his disciples, and rebuked Peter, saying, "Get behind me, Satan. You are not thinking about the things of God, but the things of men."

<sup>34</sup>Jesus summoned the crowd with his disciples, and said,

If anyone wishes to come after me, let him deny himself, take up his cross, and follow me. <sup>35</sup>Whoever wishes to save his life will lose it, and whoever will lose his life because of me and of the gospel will save it. <sup>36</sup>What will a man profit by gaining the whole world and losing his soul? <sup>37</sup>What will a man give in exchange for his soul? <sup>38</sup>Whoever is ashamed of me and of my words in this faithless and sinful generation, the Son of man will be ashamed of him when he comes with his holy angels in his Father's glory.

**9** And he was saying to them, "Indeed I assure you that some standing here will not taste of death until they see God's kingdom come in power."

<sup>2</sup>After six days Jesus took Peter, James, and John, and led them into a high mountain alone. He was transformed before them. <sup>3</sup>His clothes became dazzling, exceedingly white, such as no laundryman on the earth could whiten them so. <sup>4</sup>Elijah and Moses appeared to them, and they were talking with Jesus. <sup>5</sup>Peter spoke up and said to Jesus, "Rabbi, it is good for us to be here. Let us make three tents: one for you, one for Moses, and one for Elijah." <sup>6</sup>He did not know what to say, and they were afraid. <sup>7</sup>Then a

cloud overshadowed them, and a voice came from the cloud, "This is my beloved Son. Hear him." <sup>8</sup>Suddenly, as they looked around, they no longer saw anyone, but only Jesus with themselves.

<sup>9</sup>While they were coming down from the mountain he gave orders to them that they should tell no one what they had seen until the Son of man should rise from the dead. <sup>10</sup>They kept the matter to themselves, questioning what is the rising from the dead. <sup>11</sup>They asked him, "Why do the scribes say that Elijah must come first?" <sup>12</sup>He replied to them,

Elijah indeed comes first and restores all things, and how is it written concerning the Son of man that he should suffer many things and be treated with contempt?

<sup>13</sup>But I assure you that Elijah has already come and they did to him whatever they wished, as it is written concerning him.

<sup>14</sup>They returned to the disciples and saw a large crowd around them, and scribes were arguing with them. <sup>15</sup>All of the crowd immediately saw Jesus and were amazed, and ran to him and greeted him. <sup>16</sup>He asked them, "What were you debating with them?" <sup>17</sup>One from the crowd answered,

Teacher, I have brought my son to you. He has a spirit that has made him mute. <sup>18</sup>Wherever he seizes him, he throws him down, and causes him to foam at the mouth and to grind his teeth. He is wasting away. I asked your disciples to cast him out, but they could not.

<sup>19</sup>He replied to them, "O unbelieving generation! How long shall I be with you? How long shall I put up with you? Bring him to me." <sup>20</sup>They brought the boy to him, and the spirit saw Jesus, and immediately threw the boy into convulsions. He fell to the ground and rolled, foaming at the mouth. <sup>21</sup>Jesus asked his father, "How long has he been this way?" He answered, "From childhood, <sup>22</sup>and he often throws him into fire or water to destroy him. If

**MARK 9:23**

you can do anything, have mercy on us and help us."

<sup>23</sup>Jesus replied to him, "If you can! All things are possible to the one who believes." <sup>24</sup>The father of the child immediately cried out, "I believe! Help my unbelief."

<sup>25</sup>Jesus saw that a crowd was running to the scene, and he rebuked the unclean spirit, saying to him, "Mute and deaf spirit, come out of him and do not enter him again." <sup>26</sup>The spirit cried out and tore him terribly, and then came out. The lad became as dead, so that many said that he had died. <sup>27</sup>Jesus took hold of his hand and raised him, and he stood.

<sup>28</sup>Jesus entered a house, and his disciples asked him privately, "Why were we unable to cast out the spirit?" <sup>29</sup>He answered, "No one can cast out this kind, except by prayer."

<sup>30</sup>They left that place, and went through Galilee, but he did not want anyone to know; <sup>31</sup>for he was teaching his disciples, and saying to them, "The Son of man is being delivered into the hands of men, and they will kill him, but after three days he will arise." <sup>32</sup>However, they did not understand his saying, and were afraid to ask him.

<sup>33</sup>They went into Capernaum; when he was in a house, he asked his disciples, "What were you discussing along the road?" <sup>34</sup>They remained silent, for in the way they had discussed among themselves who was the greatest. <sup>35</sup>He sat down, called the twelve, and said to them, "If any one wishes to be first he will be last of all and a servant of all." <sup>36</sup>He took a little child, placed him in their midst, took him in his arms, and said, <sup>37</sup>"Whoever receives one little child like this in my name receives me; and whoever receives me does not receive me but the one who sent me."

<sup>38</sup>John said, "Teacher, we saw someone casting out demons in your name, and we forbade him, because he has not been following us." <sup>39</sup>Jesus replied,

Do not forbid him, for no one doing a miracle in my name can quickly speak evil of me. <sup>40</sup>He who is not against us is for us.

<sup>41</sup>He who gives you a cup of water in my name, because you belong to Christ, indeed I assure you that he certainly will not lose his reward. <sup>42</sup>Whoever causes one of these little ones who believe in me to stumble, it would be better for him if a large millstone were hanged about his neck and he were cast into the sea.

<sup>43</sup>If your hand causes you to sin, cut it off. It would be better for you to enter into life maimed, rather than having both hands and go into hell, into unquenchable fire. <sup>45</sup>If your foot causes you to stumble, cut it off. It would be better for you to enter into life crippled than having two feet and be cast into hell. <sup>47</sup>If your eye causes you to stumble, gouge it out. It would be better for you to enter God's kingdom with one eye than having two eyes and be cast into hell, <sup>48</sup>where the worm does not die and the fire is not quenched.

<sup>49</sup>Every one will be salted with fire. <sup>50</sup>Salt is good, but if it becomes tasteless, how will you season it? Have salt in yourselves and be at peace with one another.

**10** Jesus left for Judea and the region beyond the Jordan. Crowds again went with him, and, as he was accustomed he continued to teach. <sup>2</sup>The Pharisees came to him and tested Jesus by asking him if it is lawful for a man to divorce his wife. <sup>3</sup>He asked them, "What did Moses command you?" <sup>4</sup>They answered, "Moses permitted a bill of divorce and a release." <sup>5</sup>Jesus said,

He wrote this commandment because of the hardness of your heart. <sup>6</sup>But from the beginning of the creation "he made them male and female. <sup>7</sup>For this reason a man shall leave his father and mother, and shall be joined to his wife. <sup>8</sup>The two shall be one flesh," so that they are no longer two, but one flesh. <sup>9</sup>Therefore, what God has joined let no man separate.

**MARK 10:10**

<sup>10</sup>In the house the disciples again asked him about this. <sup>11</sup>He said to them, "Whoever divorces his wife and marries another commits adultery against her; <sup>12</sup>and if she divorces her husband and marries another, she commits adultery."

<sup>13</sup>They were bringing little children to Jesus, so that he might touch them; but his disciples rebuked them.

<sup>14</sup>When Jesus saw this, he became angry, and said to them,

Allow the little children to come to me. Do not forbid them, for God's kingdom consists of such as these.

<sup>15</sup>Indeed I assure you that whoever does not receive God's kingdom like a little child shall certainly not enter it.

<sup>16</sup>And he took the children in his arms, blessed them, and laid his hands upon them.

<sup>17</sup>When Jesus was going out into the road, a man ran to him, knelt before him, and asked, "Good Teacher, what shall I do to inherit everlasting life?" <sup>18</sup>Jesus replied to him,

Why do you call me good? No one is good except one: God. <sup>19</sup>You know the commands: "Do not murder; Do not commit adultery; Do not steal; Do not bear false witness; Do not cheat; Honor your father and mother."

<sup>20</sup>He replied to him, "Teacher, I have obeyed all of these things since I was young."

<sup>21</sup>Jesus looked into him, loved him, and said, "One thing you lack: go and sell whatever you have, and give to the poor, and you will have treasure in heaven; and come and follow me."

<sup>22</sup>He was saddened by Jesus' words, and went away sorrowful, because he had great possessions.

<sup>23</sup>When Jesus had looked around, he said to his disciples, "How difficult it is for those who have riches to enter God's kingdom!"

<sup>24</sup>The disciples were astonished at his words. Jesus repeated to them what he had said,

Children, how difficult it is for those who trust in riches to enter God's kingdom! <sup>25</sup>It is easier for a camel



to go through the eye of a needle than for a rich man to enter God's kingdom.

<sup>26</sup>They were even more amazed, and were asking among themselves, "Who then can be saved?" <sup>27</sup>Jesus looked into them and said, "This is impossible with men, but not with God; all things are possible with God." <sup>28</sup>Peter began to say to him, "Behold! We have left all and followed you." <sup>29</sup>Jesus replied,

Indeed I assure you, that no one who has left house or brothers or sisters or mother or father or children or lands, because of me, and because of the gospel, <sup>30</sup>but he shall now receive in this world a hundredfold of houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the world to come. <sup>31</sup>But many who are first shall be last, and the last first.

<sup>32</sup>They were going up on the road to Jerusalem, and Jesus was leading them. They were astonished, and others who followed were afraid. He again took the twelve to himself, and began to tell them what was about to happen to him,

<sup>33</sup>Behold! We are going up to Jerusalem. The Son of man will be delivered to the chief priests and scribes. They will condemn him to death and deliver him to the Gentiles. <sup>34</sup>They will mock and spit upon him, flog and kill him, but after three days he will arise.

<sup>35</sup>James and John, the sons of Zebedee, came to him and said, "Teacher, we want you to do for us whatever we ask." <sup>36</sup>He replied to them, "What do you want me to do? <sup>37</sup>They said, "Grant that in your glory we may sit, one at your right hand, and one at your left." <sup>38</sup>Jesus said, "You do not know what you are asking. Can you drink the cup that I drink, or be overwhelmed in the immersion that submerges me?" <sup>39</sup>They replied, "We can." Jesus said to them,

You will drink the cup that I drink, and the immersion that submerges me will overwhelm you; <sup>40</sup>but to sit at my right or left hand is not mine to give: it is for them for whom it has been prepared.

<sup>41</sup>When the ten heard, they began to be angry at James and John. <sup>42</sup>Jesus summoned them and said,

You know that those who are reputed to be rulers among the Gentiles lord it over them, and their great ones exercise authority over them. <sup>43</sup>But it shall not be this way among you. Whoever wishes to be great among you shall be your servant, <sup>44</sup>and whoever wants to be first shall become a slave of all. <sup>45</sup>The Son of man did not come to be served, but to serve, and to give his life a ransom for many.

<sup>46</sup>They entered Jericho. As he and his disciples and a large crowd were leaving Jericho, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the side of the road. <sup>47</sup>He heard that Jesus, the Nazarene, was there, and he cried out, saying, "Son of David, Jesus, be merciful to me!" <sup>48</sup>Many rebuked him, telling him to be quiet, but all the more he continued pleading, "Son of David, be merciful to me!"

<sup>49</sup>Jesus stood still, and said, "Call him." They called the blind man, saying, "Be of good cheer and arise. He calls you." <sup>50</sup>He left his coat, jumped up, and went to Jesus. <sup>51</sup>Jesus asked, "What do you want me to do?" The blind man said, "My Master, that I may see!" <sup>52</sup>Jesus replied, "Go, your faith has saved you." Immediately he could see, and followed Jesus on the road.

**11** They drew near to Jerusalem (at Bethphage and Bethany on the mount of Olives), and he sent two of his disciples, <sup>2</sup>saying,

As you enter the next village, right away you will find a colt tied upon which no one has ever sat. Untie him and bring him to me. <sup>3</sup>If any one says to you, "Why are

you doing this?", say, "The Lord needs him." He will send him right away.

<sup>4</sup>They went and found a colt tied at a door, outside in the street, and they began to untie him. <sup>5</sup>Some men standing there asked, "What are you doing, untying the colt?" <sup>6</sup>They replied to them as Jesus had instructed, and were permitted to take the colt. <sup>7</sup>They led him to Jesus, and placed their garments on the colt, and Jesus sat on him. <sup>8</sup>Many people spread their garments on the road; and others, leafy branches which they had cut from the fields. <sup>9</sup>Those leading the way and those following him were shouting, "Hosanna! Blessed is the one coming in the Lord's name! <sup>10</sup>Blessed is the coming kingdom of our father David! Hosanna in the highest!" <sup>11</sup>Jesus entered Jerusalem and went to the temple, and looked around on everything. At evening he went with the twelve to Bethany.

<sup>12</sup>The next day as he left Bethany, he was hungry. <sup>13</sup>From afar he saw a fig tree with leaves, and he walked over to it, if perhaps he might find fruit on it. However, since it was not the season for figs, he found nothing but leaves. <sup>14</sup>He spoke to the tree, "Never will anyone eat your fruit." His disciples were listening.

<sup>15</sup>They went into Jerusalem. He entered the temple and began to throw out those who bought and sold in the temple, and to overturn the tables of the money-changers and the seats of those who sold doves. <sup>16</sup>And he did not allow anyone to carry a vessel through the temple. <sup>17</sup>He started teaching them, and was asking, "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a 'den of thieves.' " <sup>18</sup>The chief priests and the scribes heard him, and started seeking how they might destroy him. But they were afraid of him, because all the people were amazed at his teaching. <sup>19</sup>At evening they left the city.

<sup>20</sup>Early the next morning as they walked along, they noticed the fig tree withered from the roots. <sup>21</sup>Peter remem-

MARK 11:22

bered and said to him, "Rabbi, look! The fig tree which you cursed has withered." <sup>22</sup>Jesus replied to them,

Have faith in God. <sup>23</sup>Indeed I assure you that whoever says to this mountain, "Be taken up and thrown into the sea," and does not doubt in his heart, but believes that what he has said will happen, it shall happen.

<sup>24</sup>Therefore I assure you, have faith that you will receive the things for which you pray, and you shall receive them.

<sup>25</sup>Also, when you stand and pray, if you have anything against anyone, forgive him, so that your Father in heaven will forgive you your trespasses.

<sup>27</sup>They again entered Jerusalem. While he was walking in the temple, the chief priests and the scribes and the elders approached him, <sup>28</sup>and said to him, "By what authority are you doing these things, and who gave you this authority, that you might do them?" <sup>29</sup>Jesus replied to them,

I will ask you one question. Answer me, and I will tell you by what authority I am doing these things. <sup>30</sup>Is the immersion of John from heaven or from men?

<sup>31</sup>They were reasoning among themselves, saying, "If we say, 'From heaven,' he will ask, 'Why then did you not believe him?' <sup>32</sup>But if we say, 'From men,'"—they were afraid of the people, for they all regarded John as a true prophet. <sup>33</sup>So they answered Jesus, "We do not know." Then Jesus said, "Neither shall I tell you by what authority I am doing these things."

**12** He began to speak to them in parables:

A man planted a vineyard, enclosed it with a hedge, dug a trough under the wine-press, built a tower, leased it to tenant farmers, and went on a journey. <sup>2</sup>At harvest time he sent a slave to receive from the farmers some fruit of the vineyard. <sup>3</sup>They seized him, beat him, and sent him away empty-handed. <sup>4</sup>He sent to them another slave, whom they beat on the head and treated shame-

fully. <sup>5</sup>Another was sent, whom they killed. Many others were sent, some of whom they beat, and others they killed. <sup>6</sup>He had yet one more: his beloved son. He at last sent him to them, saying, "They will honor my son."

<sup>7</sup>But the farmers said among themselves, "This is the heir. Come, let us kill him, and the inheritance will be ours." <sup>8</sup>So they seized him, killed him, and threw him out of the vineyard. <sup>9</sup>What will the owner of the vineyard do? He will kill the farmers, and will give the vineyard to others. <sup>10</sup>Have you not read this scripture, "The stone which the builders rejected has become the keystone. <sup>11</sup>This is the Lord's doing, and it is marvelous in our eyes!"?

<sup>12</sup>They continued to seek an opportunity to take him into custody, but were afraid of the people, because they knew that he had spoken the parable against them. They left him and went away.

<sup>13</sup>Then they sent to him some Pharisees and Herodians that they might catch him in an unguarded statement.

<sup>14</sup>They came, and said,

Teacher, we know that you are true, and that you court no man's favor; for you show no partiality, but teach God's way in accordance with truth. Is it lawful to pay tribute to Caesar or not?

<sup>15</sup>He perceived their trickery and asked them, "Why are you testing me? Bring to me a coin that I might see." <sup>16</sup>They brought him one and he said to them, "Whose are the image and inscription?" They replied, "Caesar's." <sup>17</sup>Jesus said to them, "Give Caesar's things to Caesar, and God's things to God." They wondered because of him.

<sup>18</sup>Next, the Sadducees (who deny the resurrection) came to him and asked,

<sup>19</sup>Teacher, Moses wrote to us that if a husband dies and leaves a wife, but does not leave a child, his brother is to marry the widow and rear offspring for his brother.

<sup>20</sup>There were seven brothers. The first married and died,

**MARK 12:21**

leaving no heir. <sup>21</sup>The second married the widow, and he too died childless, as did the third. <sup>22</sup>None of the seven left an heir. Last of all, the widow died. <sup>23</sup>Whose wife will she be in the resurrection? They all had her as a wife.

<sup>24</sup>Jesus said,

Are you not deceiving yourselves, because you know neither the scriptures nor God's power? <sup>25</sup>When they arise from the dead, they neither marry nor are given in marriage, but will be like the angels in heaven. <sup>26</sup>Concerning the dead, that they are raised, have you not read what God said in Moses' book in the passage about the thorn-bush, "I am the God of Abraham, and the God of Isaac, and the God of Jacob"? <sup>27</sup>He is not the God of the dead but of the living. You are very much mistaken.

<sup>28</sup>One of the scribes, who had heard their debate, and knew that he had answered them well, approached and asked, "What is the first commandment of all?" <sup>29</sup>Jesus replied,

The first is, "Listen, Israel, the Lord our God is one, <sup>30</sup>and you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." <sup>31</sup>The second is, "You shall love your neighbor as yourself." There is no commandment greater than these.

<sup>32</sup>The scribe responded to him,

Well said, Teacher. You have spoken according to truth in saying that he is one and that there is no God except him; <sup>33</sup>and to continue loving him with all of the heart, and with all of the mind, and with all of the strength, and to love one's neighbor as himself, are more important than all whole burnt-offerings and sacrifices.

<sup>34</sup>Jesus saw that the man had answered thoughtfully, and said to him, "You are not far from God's kingdom." No one any more dared to ask him a question.

<sup>35</sup>After Jesus had answered, he began to speak, teaching in the temple,

Why do the scribes say that the Christ is David's son?

<sup>36</sup>David himself said by the Holy Spirit, "The Lord said to my Lord, 'Sit on my right hand until I place your enemies under your feet.' " <sup>37</sup>David himself called him "Lord." How then is he his son?

A large crowd continued to hear him gladly. <sup>38</sup>And he was saying in his teaching,

Watch out for the scribes who love to walk about in long robes, and receive greetings in the market places; <sup>39</sup>who enjoy the front seats in the synagogues, and the places of honor at dinners. <sup>40</sup>They devour widows' houses and pray long prayers for show. These will receive more severe judgment.

<sup>41</sup>He sat opposite the contribution box, and watched the people casting in their money. Many that were rich were casting in much, <sup>42</sup>while one poor widow came and cast in two small copper coins. <sup>43</sup>He summoned his disciples and said,

Indeed I assure you that this poor widow has given more than all of those who have contributed; <sup>44</sup>for others gave of their surplus, but she of her need, even all of her living.

**13** As he was leaving the temple, one of his disciples said to him, "Teacher, look! What stones! What buildings!" <sup>2</sup>Jesus said to him, "Do you see these great buildings? By no means shall a stone here be left on another which shall not be thrown down."

<sup>3</sup>While he was sitting on the mount of Olives, across from the temple, Peter, James, John, and Andrew privately asked, <sup>4</sup>"When shall these things be, and what is the sign when all these things are about to come to an end?" <sup>5</sup>Jesus began to say to them,

Be on guard that no one leads you astray. <sup>6</sup>Many will come in my name, saying, "I am the Christ," and will

## MARK 13:7

deceive many. <sup>7</sup>When you hear of wars and news of wars, do not be alarmed. These things must come, but the end is not yet. <sup>8</sup>Nation will rise against nation, and kingdom against kingdom. Earthquakes will be widespread, and famines. These are the beginning of woes.

<sup>9</sup>Watch, for they will deliver you to councils, and you will be beaten in synagogues. You will stand before governors and kings because of me, to witness to them.

<sup>10</sup>However, the gospel must be preached first to all nations. <sup>11</sup>When they will lead you away, taking you into custody, do not be worried what you will say, but speak whatever is given you in that hour; for you are not the ones who speak, but the Holy Spirit. <sup>12</sup>A brother will deliver his brother to death, and a father his child. Children will stand up against parents and put them to death. <sup>13</sup>You will be hated by all people for my name's sake. He who endures to the end, this one shall be saved.

<sup>14</sup>When you see the detestable thing causing the desolation standing where it ought not (let the reader understand), then let those in Judea escape into the mountains.

<sup>15</sup>Let the one who is on the roof neither come down, nor go inside to take anything out of his house; <sup>16</sup>and let not the one who is in the field return to pick up his coat.

<sup>17</sup>Woe to those who are pregnant and those who are nursing in those days. <sup>18</sup>Pray that it be not winter, <sup>19</sup>for in those days will be such suffering as has not been from the creation until now, and never will be. <sup>20</sup>Except the Lord shortens the days, no one will be saved. But for the sake of the chosen ones, he shall shorten the days.

<sup>21</sup>Then, if anyone says to you, "Look! Here is the Christ," or "Look! There," do not believe him; <sup>22</sup>for false Christs and false prophets shall arise and give signs and wonders to deceive the chosen ones, if possible. <sup>23</sup>Be on guard: I have told you all things beforehand.



<sup>24</sup>In those days after that suffering, the sun shall be darkened and the moon shall not give its light. <sup>25</sup>The stars shall fall from heaven, and the powers in the heavens shall be shaken. <sup>26</sup>Then they shall see the Son of man coming in the clouds with great power and glory. <sup>27</sup>He shall then send his angels, and he shall gather his chosen ones from the four winds, from the ends of the earth to the end of heaven.

<sup>28</sup>Learn the parable from the fig tree. When its branch becomes tender, and it puts out leaves, you know that summer is near. <sup>29</sup>So, when you see these things happening, you shall know that he is near. <sup>30</sup>Indeed I assure you that this generation shall not pass away until all these things happen. <sup>31</sup>Heaven and earth shall pass away, but my words shall never pass away. <sup>32</sup>No one except the Father knows concerning that day or the hour: neither the angels, nor the Son.

<sup>33</sup>Beware! Be on the alert! For you do not know when the time is. <sup>34</sup>It is like a man who is away on a journey, who left his house after giving authority to his slaves, to each to do his work, and he commanded the doorkeeper to watch. <sup>35</sup>Stay awake, therefore, because you do not know when the master of the house comes, whether at evening, or in the middle of the night, or at the time the rooster crows, or early in the morning. <sup>36</sup>He may come unexpectedly and find you sleeping. <sup>37</sup>Tell everyone what I am telling you: watch!

**14** The Passover and the feast of unleavened bread were after two days. The chief priests and scribes were seeking a way to seize him by treachery and kill him. <sup>2</sup>However, they were saying, "Not during the feast, for there will be an uproar among the people."

<sup>3</sup>While he was in Bethany, dining in the house of Simon the leper, a woman came with an alabaster bottle of pure nard, a very expensive perfume, broke the bottle, and poured the perfume on his head. <sup>4</sup>Some were angry,

**MARK 14:5**

saying among themselves, "Why was this perfume wasted?  
<sup>5</sup>This perfume might have been sold for more than sixty dollars, and the money given to the poor." They scolded her. <sup>6</sup>Jesus said,

Leave her alone. Do not trouble her. She has done a beautiful thing for me. <sup>7</sup>You always have the poor with you, and whenever you wish, you can do good to them; but you do not always have me. <sup>8</sup>She has done what she could. She has anointed my body beforehand to prepare me for burial. <sup>9</sup>Indeed I assure you that wherever this gospel is proclaimed throughout the world, what this woman has done will be told in her memory.

<sup>10</sup>Judas Iscariot, who was one of the twelve, went to the chief priests to hand over Jesus to them. <sup>11</sup>They heard him, and rejoiced, and promised to give him money. Then he began seeking an opportune time to hand over Jesus to them.

<sup>12</sup>On the first day of unleavened bread, when the Passover lamb was being sacrificed, his disciples asked him, "Where do you want us to go and prepare to eat the Passover?" <sup>13</sup>He sent two of his disciples and said to them,

Go into the city. A man will meet you carrying a jar of water. Follow him. <sup>14</sup>When he enters a house, say to the master of the house that the Teacher asks, "Where is the guest-room, where I shall eat the Passover with my disciples?" <sup>15</sup>He will show you a large, furnished, upstairs room. Make preparation there for us.

<sup>16</sup>The disciples went into the city, and found everything as he had said, and prepared the Passover.

<sup>17</sup>At evening he came with the twelve. <sup>18</sup>While they were eating, Jesus said, "Indeed I assure you that one of you will betray me, one who is eating with me." <sup>19</sup>They became sorrowful, and asked one by one, "Is it I?" <sup>20</sup>He replied to them,

One of the twelve, who dips in the bowl with me. <sup>21</sup>The Son of man goes away, as it is written, but woe to that

man by whom he is betrayed. It would have been better for him if that man had not been born.

<sup>22</sup>While they were eating, he took bread, blessed and broke it, and gave it to them, saying, "Take this bread, which is my body." <sup>23</sup>And he took a cup, and blessed it, and gave it to them, and they all drank of it. <sup>24</sup>He said,

This is my blood of the covenant, which is being poured out for many. <sup>25</sup>Indeed I assure you that I will not drink again of the fruit of the vine until that day when I drink it new with you in God's kingdom.

<sup>26</sup>They sang a hymn, and went out into the mount of Olives. <sup>27</sup>Jesus said to them,

All of you will be offended at me, because it is written, "I will strike the shepherd, and the sheep will be scattered." <sup>28</sup>But after my resurrection I will go before you into Galilee.

<sup>29</sup>Peter said to him, "If all are offended at you, I will not."

<sup>30</sup>Jesus replied to him, "Today, even this night, before a rooster crows twice, you will deny me three times." <sup>31</sup>Peter emphatically protested, "If it is necessary for me to die for you, I will never deny you." All said the same thing.

<sup>32</sup>They went to a place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." <sup>33</sup>He took aside with him Peter and James and John, and he began to be distressed and was filled with anxiety. <sup>34</sup>He said to them, "My soul is deeply grieved, even to death. Stay here and watch." <sup>35</sup>He went forward a little, fell to the ground, and prayed that, if possible, the hour might pass away. <sup>36</sup>And he said, "Abba, Father, all things are possible for you: take this cup from me; yet not what I will, but what you will." <sup>37</sup>When he returned he found them sleeping, and said to Peter,

Simon, are you sleeping? Could you not watch one hour? <sup>38</sup>Watch and pray that you enter not into temptation. The spirit indeed is willing but the flesh is weak.

**MARK 14:39**

<sup>39</sup>He went away again and prayed, saying the same thing. <sup>40</sup>He returned, and again found them sleeping (because their eyes were very heavy), and they did not know how to answer him. <sup>41</sup>He came to them a third time, and said,

Are you going to continue sleeping and resting? It is enough! The hour has come. Behold! The Son of man is betrayed into sinners' hands. <sup>42</sup>Arise. Let us go. Behold! The betrayer is near.

<sup>43</sup>Immediately, while he was still talking, Judas arrived with a crowd armed with swords and clubs. They came from the chief priests, the scribes, and the elders. <sup>44</sup>The betrayer had given them a sign, saying, "The one I kiss, he is the man. Seize him and lead him away under guard."

<sup>45</sup>He came and right away approached Jesus and said to him, "Rabbi," and kissed him tenderly. <sup>46</sup>They grabbed him and took him into custody. <sup>47</sup>One of the bystanders drew his sword and struck the high priest's slave, cutting off his ear. <sup>48</sup>Jesus said to them,

As if against a thief, have you come out with swords and clubs to seize me? <sup>49</sup>I was with you daily, teaching in the temple, but you did not arrest me. But these things must happen in order that the scriptures might be fulfilled.

<sup>50</sup>Everyone forsook him and fled. <sup>51</sup>There was a young man who had been following him, wearing only a linen cloth; and they seized him. <sup>52</sup>He left the cloth and ran away naked.

<sup>53</sup>As they led Jesus to the high priest, all the chief priests, elders, and scribes went along. <sup>54</sup>From afar Peter followed into the courtyard of the high priest. He sat with the servants, warming himself by the fire.

<sup>55</sup>The chief priests and all the council sought to find testimony to put Jesus to death, but they found none. <sup>56</sup>There were many false witnesses against him, but their testimony was contradictory. <sup>57</sup>Certain ones stood up, and

testified falsely against him, saying, <sup>58</sup>“We heard him saying, ‘I will destroy this temple made with hands, and after three days I will build another not made with hands.’ ”

<sup>59</sup>So their testimony was inconsistent.

<sup>60</sup>Then the high priest arose in their midst, and asked Jesus, “Are you not going to answer anything that these have witnessed against you?” <sup>61</sup>He remained silent, and did not answer anything. The high priest again asked, “Are you the Christ, the Son of the Blessed One?” <sup>62</sup>Then Jesus responded, “I am, and you will see the Son of man sitting at the right hand of Power and coming with the clouds of heaven.” <sup>63</sup>The high priest tore his clothes and cried, saying, “What further need do we have for witnesses? <sup>64</sup>You have heard the blasphemy! What is your verdict?” They condemned him as deserving death. <sup>65</sup>Some began to spit on Jesus, to cover his face, to beat him, and to say, “Prophecy!” The guards received him with blows.

<sup>66</sup>While Peter was below in the courtyard, one of the high priest’s servant-girls came. <sup>67</sup>She saw Peter warming himself, looked straight at him, and said, “You were with the Nazarene, Jesus.” <sup>68</sup>Peter denied this, saying, “I do not know or understand what you are saying.” He went out to the forecourt, and a rooster crowed.

<sup>69</sup>The servant-girl looked at him, and began again to say to the bystanders, “This man is one of them.” <sup>70</sup>He again denied. After a short time, the bystanders said to Peter, “Certainly you are one of them, for you are a Galilean.” <sup>71</sup>He began to curse and swear, saying, “I do not know this man whom you mention.” <sup>72</sup>Immediately the rooster crowed a second time, and Peter remembered what Jesus had said, “Before a rooster crows twice, you will deny me three times.” He reflected on it, and began to weep.

**15** Immediately, early in the morning, the chief priests made plans with the elders and scribes and all of the council; and they bound Jesus and delivered him to

## MARK 15:2

Pilate. <sup>2</sup>Pilate asked him, "Are you the king of the Jews?" Jesus answered, "You are speaking." <sup>3</sup>The chief priests were making many accusations. <sup>4</sup>Pilate again spoke to Jesus, "Do you make no answer? Behold! Consider how many things they are charging against you." <sup>5</sup>Jesus still said nothing, so that Pilate was astonished.

<sup>6</sup>At each festival he customarily released to them one prisoner whom they chose. <sup>7</sup>There was a prisoner named Barabbas, who had committed murder with the rebels in the revolution. <sup>8</sup>The crowd rose up and demanded that Pilate would follow his custom. <sup>9</sup>He replied, "Do you want me to release the king of the Jews?" <sup>10</sup>(He knew that the chief priests had delivered him because they were envious.) <sup>11</sup>The chief priests stirred up the crowd to demand rather that he release Barabbas to them. <sup>12</sup>Pilate again asked them, "What then shall I do with the one you call the king of the Jews?" <sup>13</sup>They again cried, "Crucify him!" <sup>14</sup>Pilate asked them, "What evil has he done?" But they cried the more, "Crucify him." <sup>15</sup>Pilate, wanting to please the people, released Barabbas. He had Jesus flogged, and delivered him to be crucified.

<sup>16</sup>The soldiers brought Jesus to the courtyard of their headquarters, and called together their whole regiment. <sup>17</sup>They clothed him with purple and put on him a woven thorny crown. <sup>18</sup>They began to greet him, "Hail, king of the Jews!" <sup>19</sup>They were beating him on the head with a reed, and spitting on him; kneeling, they worshiped him. <sup>20</sup>After they mocked him, they removed the purple robe from him, and put his own clothes back on him.

They led him out to crucify him, <sup>21</sup>and forced a passerby, a certain Simon of Cyrene, who was coming from the country, the father of Alexander and Rufus, to carry his cross. <sup>22</sup>They brought him to *Golgotha*, which means "The Place of a Skull." <sup>23</sup>They tried to give him wine mixed with myrrh, but he refused. <sup>24</sup>They crucified him and divided his clothes, casting lots to see what each

would receive. <sup>25</sup>It was nine o'clock, and they crucified him. <sup>26</sup>An inscription was written, "The King of the Jews."

<sup>27</sup>Two rebels were crucified with him, one on his right hand and one on his left. <sup>29</sup>And those walking by were reviling him, shaking their heads, and saying,

Aha! The one who destroys the temple and builds it in three days, <sup>30</sup>save yourself, and come down from the cross!

<sup>31</sup>Likewise the chief priests were ridiculing him among themselves with the scribes, saying,

He saved others, but cannot save himself! <sup>32</sup>Let the Christ, the king of Israel, now come down from the cross, that we may see and believe!

Also the ones crucified with him were insulting him.

<sup>33</sup>At noon darkness came on all the earth until three o'clock. <sup>34</sup>At three o'clock Jesus cried loudly, "*Eloi! Eloi! Lema sabachthani*" (which means, "My God! My God! Why have you forsaken me?"). <sup>35</sup>Some of the bystanders heard him and said, "Behold! He calls Elijah!" <sup>36</sup>Someone ran and filled a sponge with sour wine, put it on a reed, and gave him a drink, saying, "Leave him alone. Let us see if Elijah comes to take him down." <sup>37</sup>Jesus cried with a loud voice and died. <sup>38</sup>The veil of the temple was split in two from the top to the bottom. <sup>39</sup>The centurion, who stood opposite him, saw how he died, and said, "Truly, this man was a son of God." <sup>40</sup>Among the women watching from a distance were Mary of Magdala, Mary the mother of Joseph and of James (the younger), and Salome. <sup>41</sup>These had been with him in Galilee, following him and serving him; and many other women were there who had come up with him to Jerusalem.

<sup>42</sup>At evening, since it was the Preparation (the day before the sabbath), <sup>43</sup>Joseph of Arimathea (a prominent counsellor who was waiting for God's kingdom) dared to go to Pilate to ask for Jesus' body. <sup>44</sup>Pilate marveled that he was already dead, and after he had summoned a

centurion, he asked if he were already dead. <sup>45</sup>After he learned from the centurion, he granted the corpse to Joseph. <sup>46</sup>He bought a linen cloth, took him down, wrapped him in the cloth, and placed him in a tomb that was cut in the rock. He rolled a stone against the door of the tomb. <sup>47</sup>Mary of Magdala and Mary the mother of Joseph were watching where he was placed.

**16** After the sabbath was past Mary of Magdala and Mary, the mother of James, and Salome bought perfume that they might come and anoint him. <sup>2</sup>They went to the tomb very early on Sunday morning, after the sun had arisen. <sup>3</sup>They were asking among themselves, "Who will roll the stone from the door of the tomb for us?" <sup>4</sup>As they looked up, they saw that the stone (which was extremely large) had been rolled away. <sup>5</sup>They entered, and saw a young man sitting on the right side, wearing a white robe, and they were alarmed. <sup>6</sup>He said to them,

Do not be alarmed. You are looking for Jesus of Nazareth, who was crucified. He is risen! He is not here! Behold the place where they laid him! <sup>7</sup>Now go to his disciples and Peter and say, "He goes before you to Galilee. You will see him there, even as he told you."

<sup>8</sup>They went outside, and ran from the tomb, trembling in astonishment; they said nothing to anyone, because they were afraid.

[<sup>9</sup>Jesus arose early on Sunday morning, and appeared first to Mary of Magdala (from whom he had cast out seven demons). <sup>10</sup>She went and reported to those who had been with him, who were mourning and crying. <sup>11</sup>They heard that he was alive, and that she had seen him, but they did not believe.

<sup>12</sup>After these things, he appeared to two of them in another form as they were walking, going into the country. <sup>13</sup>These went and announced this to the rest, but they did not believe. <sup>14</sup>Later he appeared to the eleven and rebuked them for their unbelief and stubbornness of heart, because



they did not believe the ones who had seen him after he had risen. <sup>15</sup>And he said to them,

Go into all the world and preach the gospel to every creature. <sup>16</sup>He who believes and is immersed shall be saved, but he who does not believe shall be condemned.

<sup>17</sup>These signs shall follow the ones who believe: they shall cast out demons in my name; speak with new tongues; <sup>18</sup>take up snakes; drink anything deadly without harm; and lay hands on the sick and they shall recover.

<sup>19</sup>After the Lord had spoken, he was received into heaven and sat at God's right hand. <sup>20</sup>They went out and preached everywhere, the Lord working with them, and confirming the message by the signs that were following.]

# *Luke*

**1** Since many have undertaken to write a narrative concerning the events that have been accomplished among us, <sup>2</sup>just as the eyewitnesses and ministers of the message from the beginning delivered to us, <sup>3</sup>it seemed good to me, having investigated everything carefully from the beginning, to write to you accurately and orderly, most noble Theophilus, <sup>4</sup>in order that you may know the certainty of the things you have been taught.

<sup>5</sup>In the days of Herod, king of Judea, there was a certain priest named Zacharias, of the division of Abijah. His wife was named Elizabeth, of the daughters of Aaron. <sup>6</sup>They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup>However, they were childless, because Elizabeth could not have children, and they were both advanced in their days.

<sup>8</sup>While Zacharias was serving as a priest in the order of his division before God, <sup>9</sup>according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord to burn incense. <sup>10</sup>All the multitude of the people was outside, praying at the hour of incense. <sup>11</sup>An angel of the Lord, standing on the right side of the altar of incense, appeared to him. <sup>12</sup>When Zacharias saw him, he was disturbed, and fear fell upon him. <sup>13</sup>The angel said to him,

Do not be afraid, Zacharias. Your prayer has been heard, and your wife Elizabeth will give birth to a son,

and you will call his name John. <sup>14</sup>You will have joy and gladness, and many will rejoice at his birth; <sup>15</sup>for he will be great in the sight of the Lord, and he will drink neither wine nor strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. <sup>16</sup>He will turn many of the children of Israel to the Lord their God, <sup>17</sup>and he will walk before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the upright, to make ready for the Lord a prepared people. <sup>18</sup>Zacharias said to the angel, "How will I be sure of this? I am an old man, and my wife is advanced in days." <sup>19</sup>The angel said to him,

I am Gabriel who stands in the presence of God, and I have been sent to speak to you, and to bring to you the good news of these things. <sup>20</sup>Now behold! You will remain silent and unable to speak until these things happen, because you did not believe my words, which will be fulfilled in their time.

<sup>21</sup>The people were waiting for Zacharias, and were wondering why he was staying so long in the temple. <sup>22</sup>He came out, but could not talk to them; and they recognized that he had seen a vision in the temple. He was making signs to them, and remained speechless. <sup>23</sup>When the days of his service in the temple were completed, he went to his home. <sup>24</sup>After these days Elizabeth his wife became pregnant and secluded herself for five months, saying, <sup>25</sup>"So the Lord has done for me in the days when he looked on me, to take away my disgrace among the people."

<sup>26</sup>In the sixth month the angel Gabriel was sent from God to Nazareth, a city of Galilee, <sup>27</sup>to a virgin engaged to a man named Joseph, of the house of David. <sup>28</sup>He came to her, and said, "Greetings, blessed one, the Lord is with you!" <sup>29</sup>She was extremely confused at the message,

and was wondering what kind of greeting this might be.

<sup>30</sup>The angel said to her,

Mary, do not be afraid. You have found favor with God. <sup>31</sup>And behold! You will become pregnant and bear a son, and you will call his name Jesus. <sup>32</sup>He will be great, and will be called the Son of the Highest; and the Lord God will give to him the throne of David his father.

<sup>33</sup>He will reign forever over Jacob's house, and there will be no end of his kingdom.

<sup>34</sup>But Mary said to the angel, "How will this happen since I have not been with a man?" <sup>35</sup>The angel answered her,

The Holy Spirit shall come over you, and the power of the Highest One shall overshadow you, and the Holy One being begotten shall be called God's Son. <sup>36</sup>And behold! Elizabeth, your relative, has conceived a son in her old age, and this is the sixth month for her who was called barren, <sup>37</sup>for no saying from God is impossible.

<sup>38</sup>Mary replied, "Behold! I am the bondmaid of the Lord. May that which you have spoken happen to me." Then the angel departed.

<sup>39</sup>In those days Mary arose and hurriedly went into the hill country, to a Judean city, <sup>40</sup>and entered the house of Zacharias and greeted Elizabeth. <sup>41</sup>When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was full of the Holy Spirit, <sup>42</sup>and exclaimed loudly,

Blessed are you among women! Blessed is the fruit of your womb! <sup>43</sup>How is it possible that my Lord's mother should come to me? <sup>44</sup>Behold! When the sound of your greeting came into my ears, the baby leaped in my womb for joy! <sup>45</sup>Blessed is she who has believed that the things that the Lord has spoken to her will be fulfilled.

<sup>46</sup>Mary replied,

<sup>47</sup>My soul magnifies the Lord, and my spirit has rejoiced in God my Savior, <sup>48</sup>because he has looked on the low position of his bondmaid. Behold! From now

on all generations will consider me happy, <sup>49</sup>because the Mighty One has done great things for me, and holy is his name. <sup>50</sup>His mercy is for generations and generations to those who fear him. <sup>51</sup>He has shown strength with his arm. He has scattered the arrogant in the imagination of their heart. <sup>52</sup>He has taken the rulers down from their thrones, and has exalted the lowly. <sup>53</sup>He has filled the hungry with good things, and has sent the rich away empty. <sup>54</sup>He has helped Israel his servant; he has remembered his mercy, <sup>55</sup>as he spoke to our fathers, to Abraham and to his offspring forever.

<sup>56</sup>Mary stayed with Elizabeth about three months, and returned to her home.

<sup>57</sup>The time was fulfilled for Elizabeth to give birth, and she bore a son. <sup>58</sup>The neighbors and her relatives heard that the Lord had shown great kindness to her, and they were rejoicing with her. <sup>59</sup>On the eighth day they came to circumcise the child, and they would have called him by the name of Zacharias his father. <sup>60</sup>But his mother objected, "No! He will be called 'John.' " <sup>61</sup>They replied to her, "None of your relatives is called by this name." <sup>62</sup>They were making signs to his father to find out what he might want him to be called. <sup>63</sup>He signaled for a writing tablet, and wrote, "His name is John." They all were surprised. <sup>64</sup>Immediately his mouth was opened and his tongue was freed, and he began to speak, praising God. <sup>65</sup>Fear came on all the neighbors, and these things were being talked about in the whole of the Judean hillcountry. <sup>66</sup>All who heard these things put them in their heart, saying, "What then will this child be?" Indeed the hand of the Lord was with him.

<sup>67</sup>Zacharias his father was filled with the Holy Spirit and he prophesied, saying,

<sup>68</sup>Praised be the Lord God of Israel, for he has visited his people, bringing them redemption! <sup>69</sup>He has raised up the horn of salvation for us in the house of David

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his servant, <sup>70</sup>as he spoke long ago through the mouth of his holy prophets, <sup>71</sup>delivering us from our enemies and from the hand of all those who hate us, <sup>72</sup>showing mercy to our fathers and remembering his holy covenant <sup>73</sup>(the oath which he swore to Abraham our father), to allow us, <sup>74</sup>being delivered from our enemies, to serve him without fear <sup>75</sup>in holiness and righteousness before him all our days.

<sup>76</sup>You, child, will be called a prophet of the Most High, for you will go before the Lord to prepare his ways, <sup>77</sup>to give knowledge of salvation to his people in the forgiveness of their sins, <sup>78</sup>through the tender mercies of our God, with which the Dayspring from on high will visit us, <sup>79</sup>to shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace. <sup>80</sup>The child grew and became strong in spirit. He was in the desert regions until the days of his appearance to Israel.

**2** In those days Caesar Augustus ordered that a world census be taken, <sup>2</sup>which was first done when Quirinius was the governor of Syria. <sup>3</sup>All were enrolled, each in his own city. <sup>4</sup>Joseph went up from Galilee, out of the city of Nazareth, to Judea, to the city of David which is called Bethlehem (because he was of David's family) <sup>5</sup>to be enrolled with Mary his wife, who was pregnant. <sup>6</sup>While they were there, the time came for her to give birth, <sup>7</sup>and she delivered her firstborn son. She wrapped him in swaddling-cloths, and laid him in a feeding trough, because there was no place for them in the inn.

<sup>8</sup>In that region shepherds were staying out in the fields, keeping watch at night over their flocks. <sup>9</sup>The Lord's angel appeared to them, and the Lord's glory shined around them, and they became terribly afraid. <sup>10</sup>The angel said to them,

Do not be afraid, for behold! I bring good news with great joy to all people. <sup>11</sup>Today in David's city a Savior is born, Christ the Lord. <sup>12</sup>This will be a sign to you:

you will find the baby wrapped in swaddling-cloths, and lying in a feeding trough.

<sup>13</sup>Suddenly a multitude from heaven with the angel was praising God, <sup>14</sup>“Glory to God in the highest, and on the earth peace among men of good will.”

<sup>15</sup>The angels returned to heaven, and the shepherds said to one another, “Let us go to Bethlehem and see what has happened, which the Lord has made known to us.” <sup>16</sup>They left immediately, and found both Mary and Joseph, and the baby lying in the trough. <sup>17</sup>They declared what had been told them about this child. <sup>18</sup>Everyone who heard marveled at the things the shepherds told. <sup>19</sup>Mary treasured up these words in her memory, pondering them in her heart. <sup>20</sup>The shepherds returned, glorifying and praising God for everything they had seen and heard, even as it had been told to them.

<sup>21</sup>The eight days for his circumcision were fulfilled, and they called his name Jesus, as the angel had instructed before he was conceived. <sup>22</sup>The days of her purification according to Moses’ law were fulfilled, and they brought him to Jerusalem to present to the Lord <sup>23</sup>(as it is written, “Every male who opens the womb will be called holy to the Lord”) <sup>24</sup>and to give a sacrifice according to the law of the Lord: “A pair of doves or two young pigeons.”

<sup>25</sup>And behold! There was a man in Jerusalem named Simeon, who was righteous and devout. He was expecting the consolation of Israel, and the Holy Spirit was upon him. <sup>26</sup>The Holy Spirit had revealed to him that he would not die before seeing the Lord’s Christ. <sup>27</sup>By the Spirit he went to the temple. Jesus’ parents brought him in, to do to him according to the custom of the law. <sup>28</sup>Simeon took him in his arms and praised God, saying,

<sup>29</sup>Dismiss your bondservant in peace, O Master, according to your word, <sup>30</sup>because my eyes have seen your salvation <sup>31</sup>which you prepared before the face of all the

people, <sup>32</sup>a light for revelation of the nations and glory of your people Israel.

<sup>33</sup>His father and mother were astonished at what was said about him. <sup>34</sup>Simeon blessed them, and said to Mary his mother,

Behold! This one is appointed for the falling and rising of many in Israel, and for a sign spoken against <sup>35</sup>(and a sword will pierce your soul) that the reasonings of many hearts might be revealed.

<sup>36</sup>There was a prophetess named Anna (a daughter of Phanuel, of the tribe of Asher) who had lived with her husband for seven years from her virginity. <sup>37</sup>She was an eighty-four year old widow, and did not leave the temple, but served in fastings and prayers night and day. <sup>38</sup>She arrived at that very hour, and was thanking God and talking about him to all who were expecting Jerusalem's redemption.

<sup>39</sup>Everything according to the law was completed, and they returned to their own city, Nazareth of Galilee. <sup>40</sup>The child grew and became strong, being filled with wisdom, and God's grace was upon him.

<sup>41</sup>Each year his parents went to the Passover feast at Jerusalem. <sup>42</sup>When he was twelve years old, they went up after the custom of the feast. <sup>43</sup>After the days were completed and they returned, the child Jesus stayed in Jerusalem, but his parents did not know. <sup>44</sup>They thought he was in the caravan, and went a day's journey. They were searching for him among their relatives and acquaintances. <sup>45</sup>They did not find him, and returned to Jerusalem, continuing to look for him. <sup>46</sup>Three days later they found him in the temple sitting among the teachers, listening to them and asking questions. <sup>47</sup>All who heard him were amazed at his understanding and answers.

<sup>48</sup>They saw him and were astonished; his mother said to him, "Son, why did you do this to us? Behold! Your father and I have sought you sorrowfully." <sup>49</sup>He answered,



“Why were you looking for me? Did you not know I must be about my Father’s affairs?” <sup>50</sup>They did not understand the saying which he spoke to them. <sup>51</sup>He went down with them to Nazareth and was obedient to them, <sup>52</sup>and his mother kept all of these events in her heart. <sup>53</sup>Jesus advanced in wisdom and height and in favor with God and men.

**3** In the fifteenth year of the reign of Tiberias Caesar, while Pontius Pilate was the governor of Judea, Herod was the tetrarch of Galilee, his brother Philip was the tetrarch of the Iturea-Trachonitis area, and Lysanius was the tetrarch of Abilene, <sup>2</sup>during the high-priesthood of Annas and Caiaphas, God’s word came to John the son of Zacharias in the desert. <sup>3</sup>He went through all of the country around the Jordan preaching the immersion of a change of heart that sins might be forgiven, <sup>4</sup>as it is written in the book of the words of Isaiah the prophet,

A voice crying in the desert, “Prepare the Lord’s way. Make his paths straight. <sup>5</sup>Every valley will be filled; every mountain and hill will be leveled; crooked ways will be straightened; rough ways will be made smooth; <sup>6</sup>and all people will see God’s salvation.”

<sup>7</sup>He said to the crowds that were coming out to be immersed by him,

Brood of vipers, who warned you to flee from the coming wrath? <sup>8</sup>Bear fruits worthy of a change of heart, and do not say among yourselves, “Abraham is our father,” for God is able to raise up children to Abraham from these rocks. <sup>9</sup>The axe already lies at the root of the trees. Every tree that does not produce good fruit is cut and thrown into the fire.

<sup>10</sup>The crowds were asking, “What then shall we do?” <sup>11</sup>He replied, “Let him with two coats give to him who does not have; and he who has food, let him do likewise.” <sup>12</sup>Tax collectors came to him to be immersed, and asked, “Teacher, what shall we do?” <sup>13</sup>He answered, “Collect no

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more than is assigned to you.” <sup>14</sup>Soldiers asked, “What shall we do?” He responded to them, “Do not extort from anyone, do not blackmail anyone, and be content with your wages.”

<sup>15</sup>The people were in expectation; all were wondering if John were the Christ. <sup>16</sup>He answered,

I immerse you in water; but one mightier than I is coming, the strap of whose sandal I am not worthy to untie: he will immerse you in the Holy Spirit and in fire.

<sup>17</sup>He has his winnowing shovel in his hand to cleanse the threshing floor, gathering the wheat into his barn, but he will burn the straw with unquenchable fire.

<sup>18</sup>So, exhorting with many other words, he continued to proclaim the good news to the people. <sup>19</sup>But Herod the tetrarch, being rebuked by John about Herodias, his brother Philip’s wife, and about all the evil things Herod had done, <sup>20</sup>added this also to the list: he imprisoned John.

<sup>21</sup>All the people were immersed, and Jesus also was immersed; and while he was praying, the heavens were opened, <sup>22</sup>and the Holy Spirit—in a bodily form as a dove—came down on him, and a voice came from heaven, “You are my beloved Son. I am well pleased with you.”

<sup>23</sup>Jesus was about thirty years old when he began his teaching. He was the son (as was supposed) of

Joseph, the son of Heli, <sup>24</sup>of Matthat, of Levi, of Melchi, of Jannai, of Joseph, <sup>25</sup>of Mattathias, of Amos, of Nahum, of Esli, of Naggai, <sup>26</sup>of Maath, of Mattathias, of Semein, of Josech, of Joda, <sup>27</sup>of Joanan, of Rhesa, of Zerubbabel, of Shealtiel, of Neri, <sup>28</sup>of Melchi, of Addi, of Cosam, of Elmada, of Er, <sup>29</sup>of Jesus, of Eliezer, of Jorim, of Matthat, of Levi, <sup>30</sup>of Symeon, of Judas, of Joseph, of Jonam, of Eliakim, <sup>31</sup>of Melea, of Menna, of Mattatha, of Nathan, of David, <sup>32</sup>of Jesse, of Obed, of Boaz, of Sala, of Nahshon, <sup>33</sup>of Amminadab, of Admin, of Arni, of Hezron, of Perez, of Judah, <sup>34</sup>of Jacob, of Isaac, of Abraham, of Terah, of Nahor, <sup>35</sup>of Serug, of

Reu, of Peleg, of Eber, of Shelah, <sup>36</sup>of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, <sup>37</sup>of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan, <sup>38</sup>of Enos, of Seth, of Adam, of God.

**4** Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the desert, <sup>2</sup>where he was tempted forty days by the devil. He ate nothing in those days, and when they were finished, he was hungry. <sup>3</sup>The devil said, "If you are God's Son, command this rock to become bread." <sup>4</sup>Jesus replied to him, "It is written, 'Man shall not live by bread alone.' "

<sup>5</sup>The devil led him up a high mountain, and showed him in a moment all of the earth's kingdoms, <sup>6</sup>and said, To you I will give all this authority and glory. It has been delivered to me, and I give it to anyone I wish. <sup>7</sup>If you will worship me, all will be yours.

<sup>8</sup>Jesus responded to him, "It is written, 'You shall worship the Lord your God and shall serve only him.' "

<sup>9</sup>The devil brought him into Jerusalem, placed him on the summit of the temple, and said to him,

If you are God's Son, cast yourself down, <sup>10</sup>for it is written, "He will command his angels to guard you,"

<sup>11</sup>and "they will carry you in their hands, so that you will not strike your foot against a stone."

<sup>12</sup>Jesus replied, "It is said, 'You shall not make trial of the Lord your God.' " <sup>13</sup>The devil completed every temptation, and left him until another time.

<sup>14</sup>Jesus returned in the power of the Spirit to Galilee, and his fame spread into all the surrounding country. <sup>15</sup>He continued to teach in their synagogues, and was praised by everyone.

<sup>16</sup>In Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom, and stood up to read. <sup>17</sup>The scroll of the prophet Isaiah was handed to him, and he unrolled it and found the place where it was written,

<sup>18</sup>The Spirit of the Lord is on me, because he has anointed me to preach the good news to the poor; to proclaim release to the captives and sight to the blind; to send away in liberty the down-trodden; <sup>19</sup>and to announce the acceptable year of the Lord.

<sup>20</sup>He rolled the scroll, handed it back to the attendant, and sat down. All in the synagogue fastened their eyes on him. <sup>21</sup>He began to say, "Today this scripture has been fulfilled in your ears." <sup>22</sup>Everyone approved of him, and marveled at the gracious words that had come from his mouth, and were saying, "Is not this the son of Joseph?" <sup>23</sup>Jesus replied to them,

Certainly you will quote this parable to me, " 'Physician, heal yourself.' Do here, in your home city, the things we have heard that you did in Capernaum."

<sup>24</sup>He continued,

I assure you that no prophet is accepted in his home city. <sup>25</sup>But in truth I say to you, many widows were in Israel in the days of Elijah, when heaven was shut for three and a half years, as a great famine came on all the earth; <sup>26</sup>but Elijah was not sent to anyone except to a widow in Sarepta of Sidon. <sup>27</sup>Also, many lepers were in Israel in the days of Elisha, but none of them was cleansed, except Naaman the Syrian.

<sup>28</sup>All in the synagogue were filled with anger upon hearing these words. <sup>29</sup>They arose, threw him out of the city, and took him to the top of a hill on which their city was built, in order to throw him down the cliff. <sup>30</sup>But he passed through the midst of them and escaped.

<sup>31</sup>He went to Capernaum and taught on the sabbath. <sup>32</sup>They were amazed at his teaching, because he spoke with authority. <sup>33</sup>There was a man in the synagogue with the spirit of an unclean demon, and the man cried loudly,

<sup>34</sup>Let us alone! What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.

<sup>35</sup>Jesus rebuked him and commanded, "Be quiet and come out of him." The demon threw the man down and came out of him, but did not injure him. <sup>36</sup>Everyone became excited and said to one another, "What is this word? He commands unclean spirits with authority and power, and they come out!" <sup>37</sup>The report about him spread in all the surrounding area.

<sup>38</sup>He left the synagogue and went to Simon's house, where Simon's mother-in-law had a high fever. They asked him about her, <sup>39</sup>and he stood over her and rebuked the fever, and it left her. She arose and immediately began serving. <sup>40</sup>As the sun was setting all those who had people sick with various diseases brought them to Jesus, who placed his hands on each person and healed them. <sup>41</sup>Demons were going out of many, crying, "You are the Son of God." He rebuked them and did not let them speak, because they knew that he was the Christ.

<sup>42</sup>When day came, he went out into a desert place. The crowds sought him and came to him, and tried to keep him from leaving them; <sup>43</sup>but he said, "I must preach the good news of God's kingdom in other cities also. I was sent for this purpose." <sup>44</sup>He continued to preach in the synagogues of Galilee.

**5** As he was standing beside the lake of Gennesaret, a crowd was pressing against him, listening to God's message. <sup>2</sup>He saw two boats beside the lake; the fishermen had left them, and were washing their nets. <sup>3</sup>He stepped into Simon's boat, and asked him to put out a little from the land. He then sat down and taught the people.

<sup>4</sup>After he finished, he said to Simon, "Put out into the deep and let down your nets for a catch." <sup>5</sup>Simon replied, "Master, we have labored all night long and have caught nothing, but at your word I will let down the nets." <sup>6</sup>They did so, and caught so many fish that their nets were breaking. <sup>7</sup>They signaled to their partners in the

other boat, so that they would come and help them. They did so, filling both boats so that they were sinking.

<sup>8</sup>Simon saw what had happened, and fell at Jesus' knees, saying, "Leave me, Lord, because I am a sinful man." <sup>9</sup>He was amazed at the catch of fish, <sup>10</sup>as also were his partners, James and John, the sons of Zebedee. Jesus said, "Do not be afraid. From now on you shall catch people." <sup>11</sup>Then they brought the boats to the land, left everything, and followed him.

<sup>12</sup>While he was in one of the cities, behold! A man full of leprosy! He saw Jesus, fell on his face, and begged him, "Lord, if you should want to, you can cleanse me."

<sup>13</sup>Jesus reached out his hand and touched him, saying, "I want to. Be clean." His leprosy immediately disappeared.

<sup>14</sup>Jesus commanded him to tell no one, and said, "Show yourself to the priest and make an offering for your cleansing, as Moses commanded, for evidence to them."

<sup>15</sup>However, the news about Jesus spread even more, and large crowds came together to hear him and to be healed by him from their diseases. <sup>16</sup>He then withdrew into the desert and prayed.

<sup>17</sup>On one of those days, as he was teaching, Pharisees and teachers of the law from every village of Galilee, Judea, and Jerusalem were sitting nearby; and the Lord's power to heal was with him. <sup>18</sup>And behold! Men were bringing on a stretcher a man who was paralyzed, and they were trying to bring him in and place him before Jesus. <sup>19</sup>They found no way to get into the house because of the crowd, and they climbed to the roof, removed tiles, and let him down on his stretcher in the midst, in front of Jesus.

<sup>20</sup>Jesus saw their faith, and said, "Man, your sins are forgiven." <sup>21</sup>The scribes and Pharisees began to argue among themselves, saying, "Who is this fellow who blasphemes? Who but God can forgive sins?" <sup>22</sup>Jesus perceived their reasonings, and replied to them,

<sup>23</sup>Which is easier to say, "Your sins are forgiven," or "Arise and walk"? <sup>24</sup>But, that you may know the Son of man has power on earth to forgive sins—

he said to the paralyzed man, "I say to you, arise, take up your stretcher and go home." <sup>25</sup>He arose at once, picked up his stretcher, and went home, praising God. <sup>26</sup>All of the people were amazed, and praised God, and were filled with fear, saying, "We have seen wonderful things today!"

<sup>27</sup>Afterward, Jesus saw a tax collector named Levi at the tax office, and said, "Follow me." <sup>28</sup>He arose, left everything, and followed Jesus. <sup>29</sup>Then Levi made a great feast in his home for Jesus, and a large crowd of tax collectors and others was there, sitting with them. <sup>30</sup>The Pharisees and their scribes murmured against his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" <sup>31</sup>Jesus replied to them, "Healthy people do not need a physician, but the sick. <sup>32</sup>I have not come to call the righteous to a change of heart, but sinners."

<sup>33</sup>They said, "John's disciples fast often with prayers, as do the Pharisees; but your disciples eat and drink." <sup>34</sup>Jesus responded, "Can the bridegroom's friends fast while he is with them? <sup>35</sup>The days will come when the bridegroom is taken from them, and they will then fast." <sup>36</sup>And he spoke a parable to them,

No one uses a piece of new cloth to patch an old garment, for if he does, the new will tear the old and will not match the old. <sup>37</sup>Likewise, no one puts new wine in old wineskins, for if he does, the new wine will split the skins, the wine will be spilled, and the skins will be ruined. <sup>38</sup>But one must put new wine in new wineskins, and both are saved. <sup>39</sup>No one who has drunk old wine wants the new, for he says, "The old is better."

**6** On a sabbath, as he was going through grain fields, his disciples were pulling and eating heads of wheat, rubbing them with their hands. <sup>2</sup>Some Pharisees asked,

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“Why are you doing what is unlawful on the sabbath?”

<sup>3</sup>Jesus answered them,

Have you not read what David did when he and those with him were hungry? <sup>4</sup>How he entered God’s house, and ate the sacred bread, and gave to those with him, which was only lawful for the priests to eat?

<sup>5</sup>He continued, “The Son of man is lord of the sabbath.”

<sup>6</sup>On another sabbath, he entered a synagogue, and was teaching. A man was there whose right hand was withered. <sup>7</sup>The scribes and Pharisees were watching closely, to see if he would heal on the sabbath, so that they might accuse him. <sup>8</sup>He knew their thoughts, but said to the man whose hand was withered, “Get up and stand here.” He arose and stood. <sup>9</sup>Jesus said to them, “I ask you if it is lawful to do good on the sabbath, or evil; to save life or destroy it?” <sup>10</sup>He had looked around at everyone, and said to the man, “Stretch out your hand.” He did so, and it was restored. <sup>11</sup>They were enraged and discussed with one another what they might do to Jesus.

<sup>12</sup>In those days he went into the mountain to pray, and he spent the night in prayer to God. <sup>13</sup>When day came, he called his disciples and chose twelve, whom he also called apostles: <sup>14</sup>Simon, whom he named Peter, and Andrew his brother, James and John, Philip and Bartholomew, <sup>15</sup>Matthew and Thomas, James the son of Alphaeus and Simon the Zealot, <sup>16</sup>Judas the son of James, and Judas Iscariot, who became a traitor.

<sup>17</sup>He descended with them and stood on a level place. A large crowd of his disciples and a great multitude of people—from all of Judea and Jerusalem and the coast of Tyre and Sidon—<sup>18</sup>came to hear him and to be healed of all their sicknesses. Those who were troubled with unclean spirits were healed, <sup>19</sup>and all the people were trying to touch him, because power was coming out of him, and he was healing everyone. <sup>20</sup>He turned his eyes toward his disciples, and said,



Blessed are the poor, because God's kingdom is yours.  
<sup>21</sup>Blessed are those who are now hungry, because you shall be filled. Blessed are the ones who are weeping, because you shall laugh. <sup>22</sup>Blessed are you when men hate you, when they exclude you and insult you and cast out your name as evil because of the Son of man. <sup>23</sup>Rejoice in that day, and leap for joy, for behold! Your reward in heaven is great, for their fathers treated the prophets in these same ways.

<sup>24</sup>But woe to you who are rich, for you are receiving your comfort. <sup>25</sup>Woe to you who are now full, for you shall be hungry. Woe to those who are laughing now, because you shall mourn and weep. <sup>26</sup>Woe to you when all men speak well of you, for their fathers did these same things to the false prophets.

<sup>27</sup>I say to those who hear, love your enemies, do good to them who hate you, <sup>28</sup>bless those who persecute you, pray for those who mistreat you. <sup>29</sup>Offer the other cheek to the one who strikes you on the right, and do not withhold your shirt from the one who takes your coat. <sup>30</sup>Give to everyone who asks you, and do not ask the one who seizes your property to return it.

<sup>31</sup>Treat people the same way you want them to treat you. <sup>32</sup>If you love the ones who love you, what credit is this to you? Even sinners love those who love them. <sup>33</sup>If you do good to those who do good to you, what credit is this to you? Even sinners do the same. <sup>34</sup>If you lend to those from whom you hope to receive, what credit is this to you? Even sinners lend to sinners, that they may receive an equal amount. <sup>35</sup>Love your enemies, and do good and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, who is kind to the unthankful and evil. <sup>36</sup>Be merciful as your Father is merciful.

<sup>37</sup>Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive and

you will be forgiven. <sup>38</sup>Give, and it will be given to you, good measure, pressed down, shaken together, running over, they will give into your bosom. As you measure, it will be measured to you.

<sup>39</sup>He then spoke a parable to them,

A blind man cannot lead a blind man, can he? Both will fall into a pit, will they not? <sup>40</sup>A disciple is not superior to his teacher. When he is fully trained, he will be like his teacher.

<sup>41</sup>Why do you see the speck in your brother's eye, and pay no attention to the log in your own eye? <sup>42</sup>How can you say to your brother, "Brother, let me pick the speck out of your eye," if you do not see the log in your own eye? You hypocrites, first remove the log from your eye, and then you will see clearly to pick a speck from your brother's eye.

<sup>43</sup>A good tree does not bear bad fruit, neither does a bad tree bear good fruit. <sup>44</sup>Each tree is known by its own fruit. Neither are figs gathered from thorn trees, nor grapes from bramble bushes. <sup>45</sup>A good man brings forth good from the good treasure of his heart, and an evil man brings forth evil from the evil treasure of his heart. The mouth speaks from the abundance of the heart.

<sup>46</sup>Why do you call me, "Lord, Lord," but you do not practice what I say? <sup>47</sup>Everyone who comes to me and hears my words, and carries them out, I will show you what he is like: <sup>48</sup>he is like a man building a house, who dug deeply and laid the foundation on rock. When the flood came, the river broke against that house but could not shake it, because the house was soundly built. <sup>49</sup>But the one who hears and does not carry out what I say is like a man who builds a house on the ground without a foundation: the river broke against it, and it collapsed immediately, and it was completely destroyed.

**7** He finished all of these words in the ears of the people, and went to Capernaum. <sup>2</sup>There was a slave of a certain centurion, who was very precious to him, and who was sick and about to die. <sup>3</sup>The centurion heard about Jesus, and sent elders of the Jews to him to ask him to come and heal his slave. <sup>4</sup>They went to Jesus, and earnestly entreated him, saying, "He deserves that you grant him this; <sup>5</sup>he loves our nation, and has built a synagogue for us."

<sup>6</sup>Jesus started out with them, but before he had gotten far from the house, the centurion sent friends, saying to him,

Lord, do not trouble yourself, for I am not worthy that you should come under my roof, <sup>7</sup>neither am I worthy to come to you. Only say the word and my servant will be healed. <sup>8</sup>I also am a man set under authority, and have soldiers under me. I say to a soldier, "Go," and he goes. To another, "Come," and he comes. To my slave, "Do this," and he does it.

<sup>9</sup>Jesus was amazed when he heard these words, and turned to the crowd following him and said, "I assure you that I have not found such faith, no, not in Israel." <sup>10</sup>The friends who had been sent returned to the house, and found the slave well.

<sup>11</sup>Next he went toward a village called Nain, accompanied by his disciples and a large crowd. <sup>12</sup>He came near the gate of the village, and behold! The only son of a mother, having died, was being carried out; she was a widow, and a large crowd was with her. <sup>13</sup>When the Lord saw her, his heart went out to her, and he said, "Do not weep." <sup>14</sup>He approached the coffin and touched it; and the ones carrying it stood still. Jesus commanded, "Young man, arise." <sup>15</sup>He sat up and began to talk, and Jesus gave him to his mother. <sup>16</sup>All of the people were full of wonder and praised God, saying, "A great prophet has been raised up among us," and "God has visited his

people.” <sup>17</sup>This news about him went throughout Judea and all the surrounding country.

<sup>18</sup>John’s disciples told him about all these things. After summoning a certain pair of his disciples, <sup>19</sup>he sent them to the Lord to ask, “Are you the Coming One or should we expect another?” <sup>20</sup>The men came to him and said, “John the immerser sent us to ask, ‘Are you the Coming One or should we expect another?’ ” <sup>21</sup>In that hour Jesus healed many from sicknesses and plagues and evil spirits, and made many blind people to see. <sup>22</sup>He replied,

Go tell John the things you have seen and heard. The blind see, cripples walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news announced to them. <sup>23</sup>Blessed is the one who is not offended at me.

<sup>24</sup>After John’s messengers had gone, he began to speak to the crowds about John,

What did you go into the desert to see? A reed shaken by the wind? <sup>25</sup>But what did you go to see? A man wearing soft clothes? Behold! Those who wear gorgeous clothes live in luxury in kings’ palaces. <sup>26</sup>But what did you go to see? A prophet? Yes, I assure you, and more than a prophet. <sup>27</sup>This is he about whom it is written, “Behold! I send my messenger before you, who will prepare your way before you.” <sup>28</sup>I assure you, among those born of women no one is greater than John; nevertheless, the least in God’s kingdom is greater than he.

<sup>29</sup>(When they heard this, all of the people and the tax collectors justified God, being immersed with the immersion of John; <sup>30</sup>but the Pharisees and lawyers rejected God’s counsel against themselves, not submitting to his immersion.)

<sup>31</sup>With what shall I compare this generation, and what are they like? <sup>32</sup>They are like children who sit in the market place, and call to one another, “We played the

flute, but you did not dance; we mourned, but you did not weep." <sup>33</sup>John the immerser came neither eating bread nor drinking wine, and you say, "He has a demon." <sup>34</sup>The Son of man has come eating and drinking, and you say, "Behold! A glutton and a drunkard, a friend of tax collectors and sinners." <sup>35</sup>But wisdom is justified by all of her children.

<sup>36</sup>One of the Pharisees asked him to dine with him, and Jesus entered the Pharisee's house and sat at the table. <sup>37</sup>And behold! A woman who was a sinner in the town learned that Jesus was sitting at the table in the Pharisee's house, and brought an alabaster bottle of perfume. <sup>38</sup>Standing behind him, weeping at his feet, she began to wet his feet with her tears, and to dry them with her hair. Tenderly she kissed his feet and poured the perfume on them. <sup>39</sup>The Pharisee who had invited Jesus saw it, and said to himself, "If this man were a prophet, he would know who and what sort the woman is who clings to him, that she is a sinner." <sup>40</sup>Jesus answered, saying to him, "Simon, I have something to say to you." And he said, "Speak, Teacher."

<sup>41</sup>A certain lender had two debtors, one who owed a hundred dollars, and the other ten. <sup>42</sup>When they could not pay, he forgave both. Which will love him more? <sup>43</sup>Simon answered, "He, I suppose, whom he forgave more." Jesus replied, "You are right." <sup>44</sup>He turned to the woman and said to Simon,

Do you see this woman? I entered your house, and you gave me no water for my feet; but this woman has wet my feet with her tears, and dried them with her hair. <sup>45</sup>You gave me no kiss, but she, from the time I arrived, has not stopped kissing my feet. <sup>46</sup>You did not anoint my head with oil, but she has anointed my feet with perfume. <sup>47</sup>Therefore I assure you, her many sins are forgiven, because she loved much; but he who is forgiven little, loves little.

<sup>48</sup>He said to the woman, "Your sins are forgiven."  
<sup>49</sup>Those who were at table with him began to say among themselves, "Who is this that forgives sins?" <sup>50</sup>Jesus said to the woman, "Your faith has saved you. Go in peace."

**8** Then he passed through cities and villages, preaching the good news of God's kingdom. The twelve were with him, <sup>2</sup>and some women who had been healed of evil spirits and afflictions: Mary of Magdala (from whom seven demons had been driven out), <sup>3</sup>Joanna (the wife of Chuza, Herod's steward), Susanna, and many others, who were serving them of their own possessions.

<sup>4</sup>A large crowd from every city came to him, and he spoke by a parable,

<sup>5</sup>A sower went to sow his seed. As he sowed, some seed fell by the side of the path, where it was trampled on and eaten by the birds. <sup>6</sup>Other seed fell on a rock, but when it grew up, it withered, because it had no moisture. <sup>7</sup>Other seed fell among the thorns, and the thorns grew with the seed and choked it. <sup>8</sup>Other seed fell on good ground, where it grew and produced fruit a hundredfold.

After he said these things he called out, "He who has ears to hear, let him hear."

<sup>9</sup>His disciples asked him the meaning of this parable, <sup>10</sup>and he explained,

To you it is given to know the mystery of God's kingdom, but to others I speak in parables, that though they see, they might not see; and though they hear, they might not understand. <sup>11</sup>This is the parable: the seed is God's message; <sup>12</sup>those beside the path are ones who heard; then the devil comes and takes the message from their hearts, in order that they may not believe and be saved.

<sup>13</sup>Those on the rock are hearers who receive the message joyfully, but they have no root; they believe for awhile but in time of temptation fall away. <sup>14</sup>That which

fell among the thorns are the ones who heard, but as they went their way, the cares and riches and pleasures of life choked them, and they bore no fruit to maturity. <sup>15</sup>That which fell on the good ground are those who hear the message with a truly good heart, hold on to it, and bear fruit with patient endurance.

<sup>16</sup>No one, after lighting a lamp, covers it with a vessel or places it under a bed, but on a stand, that those coming in may see the light. <sup>17</sup>Nothing is hidden which will not be revealed, and nothing is covered that will not be made known and brought to light. <sup>18</sup>Be careful therefore how you hear: whoever has, to him will be given; but whoever does not have, even what he thinks he has will be taken from him.

<sup>19</sup>His mother and brothers came to him, but they could not get close to him because of the crowd. <sup>20</sup>He was told, "Your mother and brothers are outside, wanting to see you." <sup>21</sup>He replied to them, "My mother and my brothers are those who hear and obey God's message."

<sup>22</sup>One day he entered a boat with his disciples, and said, "Let us go to the other side of the lake." They put out to sea. <sup>23</sup>While they were sailing, Jesus fell asleep. A windstorm struck the lake, and they were being swamped, and were in danger. <sup>24</sup>They came to Jesus and awoke him, exclaiming, "Master, Master, we are dying!" He arose and rebuked the wind and the raging water; they quieted, and there was a calm. <sup>25</sup>He asked, "Where is your faith?" They were afraid and marveled, asking one another, "Who is this that commands the winds and the water, and they obey him?"

<sup>26</sup>They arrived in the country of the Gadarenes, which is across from Galilee. <sup>27</sup>As he stepped on the shore, a man from the city who had demons met him. He had not worn clothing for a long time, and had not lived in any house, but among the tombs. <sup>28</sup>He saw Jesus, cried out, fell before him, and exclaimed with a loud voice, "What

have you to do with me, Jesus, Son of the Most High God? I beg you, do not torture me.” <sup>29</sup>Jesus commanded the unclean spirit to come out of him. (He had seized him often. He was bound with chains and fetters, and kept under guard; but he would break the bonds, and be driven by the demon into the desert places.) <sup>30</sup>Jesus asked him, “What is your name?” He said, “Legion,” for many demons had entered into him. <sup>31</sup>They were begging Jesus that he would not order them to go into the abyss.

<sup>32</sup>Now a large herd of pigs was there, feeding on the hillside; and the demons begged him to allow them to enter the pigs, and he did. <sup>33</sup>Then the demons went out of the man into the pigs, and the herd rushed down a steep bank into the lake and was drowned. <sup>34</sup>The herdsmen saw what had happened, and ran and told it in the city and in the country. <sup>35</sup>Then the people who went out to see what had happened came to Jesus, and they found the man, from whom the demons had been expelled, sitting at Jesus’ feet, clothed and sane; and they were afraid. <sup>36</sup>Those who saw how the demon-possessed man was healed told the news to the ones who had just arrived.

<sup>37</sup>Then the whole crowd from the country of the Gadarenes asked him to leave, because they were greatly afraid; so he entered a boat and returned. <sup>38</sup>The one from whom the demons had departed begged to be with him, but the Lord sent him away, saying, <sup>39</sup>“Go back home and tell what God has done for you.” He left and spread throughout the whole city the report of what Jesus had done for him.

<sup>40</sup>Jesus returned, and a crowd welcomed him, for they were all expecting him. <sup>41</sup>And behold! A man named Jairus, a ruler of the synagogue, approached him and fell at his feet, and begged him to come to his house, <sup>42</sup>because he had an only daughter, about twelve years old, and she was dying.



As Jesus was going, the crowds pushed against him. <sup>43</sup>A woman who had been suffering from a hemorrhage for twelve years, and had spent everything she had on physicians, and could not be healed, <sup>44</sup>approached Jesus from behind. She touched the fringe of his coat, and her hemorrhage immediately ceased. <sup>45</sup>Jesus asked, "Who touched me?" While all were denying, Peter said, "Master, the crowds surround you and are pressing against you." <sup>46</sup>Jesus responded, "Someone touched me, for I know that power has gone from me." <sup>47</sup>The woman saw that she was not hidden, and she came trembling and fell down before him, and told in the presence of all the people why she had touched him and how she was instantly healed. <sup>48</sup>Jesus said to her, "Daughter, your faith has made you whole. Go in peace."

<sup>49</sup>While he was yet speaking, someone from the ruler's house came, saying, "Your daughter has died. Do not trouble the Teacher any more." <sup>50</sup>Jesus heard this and answered him, "Do not be afraid; only believe, and she will live." <sup>51</sup>He came to the house, but did not allow anyone to enter with him, except Peter, John, James, and the child's parents. <sup>52</sup>And all were crying and mourning greatly over her, but he said, "Do not weep, for she is not dead, but sleeping." <sup>53</sup>However, they ridiculed him, knowing she was dead. <sup>54</sup>But he took her hand and said, "Child, arise." <sup>55</sup>Her spirit returned and immediately she stood up. He asked that she be given something to eat. <sup>56</sup>Her parents were amazed. He charged them to tell no one what had happened.

**9** Jesus called the twelve together, and gave them power and authority over demons, and the ability to cure diseases; <sup>2</sup>and he sent them to preach God's kingdom and to heal the sick. <sup>3</sup>And he said to them,

Take nothing for the road, neither a staff, nor a bag, nor food, nor money, nor two coats. <sup>4</sup>Abide in the house you enter, and depart from there. <sup>5</sup>Whoever does not

receive you, as you leave that city, shake off the dust of your feet for a testimony against them.

<sup>6</sup>They departed and went through every town, proclaiming the good news and healing everywhere.

<sup>7</sup>Herod the tetrarch heard of all that was happening, and he was puzzled. Some told him that John had been raised from the dead; <sup>8</sup>some said that Elijah had appeared; others reported that one of the prophets of old had been raised. <sup>9</sup>Herod said, "I beheaded John. Who is this of whom I hear such things?" And he was seeking to see Jesus.

<sup>10</sup>The apostles returned, and they told Jesus what they had done. He took them with him, and withdrew privately to a desert place. <sup>11</sup>The crowds learned of it, and followed him. He welcomed them and spoke to them about God's kingdom, and cured those who needed to be healed.

<sup>12</sup>The day was nearly gone, and the twelve approached Jesus and said to him, "Dismiss the people, that they may go into the surrounding country and villages for food and lodging, because we are here in a desert." <sup>13</sup>He replied to them, "You give them food." But they answered, "We have no more than five loaves and two fish, unless we go and buy for all this crowd." <sup>14</sup>(About five thousand men were there.) He said to his disciples, "Have them to sit in groups of about fifty each." <sup>15</sup>They did so, and <sup>16</sup>Jesus took the five loaves and the two fish, and looked up into heaven, and gave thanks. He then broke them and gave them to the disciples who passed them to the people. <sup>17</sup>After everyone had eaten and was satisfied, twelve baskets of broken pieces were collected.

<sup>18</sup>As he was praying by himself, his disciples were with him; and he asked them, "Who do the people say that I am?" <sup>19</sup>They replied, "John the immerser; but others say Elijah; yet others say that one of the prophets of old has been raised." <sup>20</sup>Then he asked them, "Who do you

say that I am?" Peter responded, "The Christ of God." <sup>21</sup>He then gave them strict orders to tell no one. <sup>22</sup>He said,

The Son of man must suffer many things, and be rejected by the elders, the chief priests, and the scribes; he must be killed, and be raised on the third day.

<sup>23</sup>Then he announced to all the people,

If anyone wishes to come after me, let him deny himself, take up his cross daily, and follow me. <sup>24</sup>For anyone who wishes to save his life shall lose it; and anyone who loses his life for my sake shall save it. <sup>25</sup>What profit does a man have if he gains the whole world, but loses himself or is punished? <sup>26</sup>Whoever is ashamed of me and my words, the Son of man will be ashamed of him, when he comes in his glory, and the glory of the Father and of the holy angels. <sup>27</sup>Indeed I assure you, some who stand here will by no means taste death before they see God's kingdom.

<sup>28</sup>Now about eight days after he had said these things, he took Peter, John, and James into the mountain to pray. <sup>29</sup>While he was praying, the appearance of his face changed, and his clothing became white and gleaming. <sup>30</sup>And behold! Two men were talking with him, Moses and Elijah, <sup>31</sup>who appeared in glory, and were speaking of his departure, which was going to be accomplished at Jerusalem.

<sup>32</sup>Now Peter and those with him were in heavy sleep. When fully awake they saw his glory and the two men standing with him. <sup>33</sup>As the two were leaving, Peter said to Jesus, "Master, it is good for us to be here. Let us make three tents: one for you, one for Moses, and one for Elijah." He did not know what he was saying.

<sup>34</sup>While he was talking, a cloud came and overshadowed them. As they entered the cloud, they were afraid. <sup>35</sup>A voice spoke from the cloud, "This is my chosen Son; hear him." <sup>36</sup>After the voice, Jesus was found alone. They were silent and told no one in those days what they had seen.

<sup>37</sup>The next day they came down from the mountain and a large crowd met him. <sup>38</sup>Behold! A man from the crowd shouted, saying,

Teacher, I beg you to look at my son, because he is my only child. <sup>39</sup>And behold! A spirit seizes him, and he suddenly cries out. The spirit convulses him so that he foams at the mouth, and leaves him only after a struggle, bruising him. <sup>40</sup>I begged your disciples to cast him out, but they could not.

<sup>41</sup>Jesus replied, "Unbelieving and perverted generation! How long shall I be with you and bear with you? Bring your son here." <sup>42</sup>As he was coming, the demon tore him and convulsed him. Jesus rebuked the unclean spirit, healed the child, and returned him to his father. <sup>43</sup>All the people were astonished at the majesty of God.

While the people were marveling at all the things he was doing, he spoke to his disciples, <sup>44</sup>"Listen carefully: the Son of man is about to be delivered into men's hands." <sup>45</sup>But they did not understand his message, and it had been concealed from them, so that they would not perceive it; and they were afraid to ask him about his meaning.

<sup>46</sup>Then a dispute arose among them as to which of them was the greatest. <sup>47</sup>Jesus perceived the thought of their heart, and took a little child and placed him at his side, <sup>48</sup>and said to them, "Whoever receives this little child in my name receives me, and whoever receives me receives him who sent me. The least among you is the greatest."

<sup>49</sup>John remarked, "Master, we saw someone casting out demons in your name, and we forbade him, because he does not follow with us." <sup>50</sup>Jesus replied to him, "Do not forbid him. He who is not against us is for us."

<sup>51</sup>The days were fulfilled for him to be taken up, and he set his face to go to Jerusalem. <sup>52</sup>He sent messengers before him, who left and entered a village of the Samaritans, to make preparations for him; <sup>53</sup>but the people would

not receive him, because his face was set to Jerusalem. <sup>54</sup>His disciples, James and John, saw this, and said, "Lord, do you want us to call fire down from heaven and consume them, as Elijah did?" <sup>55</sup>But he turned and rebuked them, <sup>56</sup>and they went to another village.

<sup>57</sup>As they were going along the road, a certain man said to him, "I will follow you wherever you go." <sup>58</sup>Jesus responded to him, "The foxes have dens, and the birds have nests, but the Son of man does not have a place to rest his head."

<sup>59</sup>He said to another, "Follow me." He replied, "Lord, allow me first to go and bury my father." <sup>60</sup>Jesus said to him, "Leave the dead to bury their own dead, but you go and proclaim God's kingdom."

<sup>61</sup>Then another said, "I will follow you, Lord, but first allow me to say farewell to my family." <sup>62</sup>Jesus said to him, "No one who looks back after putting his hand to the plough is fit for God's kingdom."

**10** After these things, the Lord appointed seventy two others, and sent them by two's before him into each city and place where he was about to go. <sup>2</sup>And he was saying to them,

The harvest is plenteous, but the workers are few; pray therefore to the Master of the harvest to send workers into his harvest. <sup>3</sup>Be on your way; behold, I am sending you as lambs in the midst of wolves. <sup>4</sup>Carry neither a purse, nor a bag, nor sandals. Do not greet anyone along the way. <sup>5</sup>When you enter a house, first say, "Peace to this house." <sup>6</sup>If a man of peace is there, your peace will rest upon it; if not, it will return to you. <sup>7</sup>Stay in the same house, eating and drinking what is provided, for the worker is worthy of his hire. Do not go from house to house. <sup>8</sup>When you go into a city, and they receive you, eat the things given you, <sup>9</sup>heal the sick, and announce to them, "God's kingdom has drawn near to you."

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<sup>10</sup>But if they do not receive you, go into the streets and say, <sup>11</sup>“We are wiping off against you the dust of your city which has stuck to our feet; but know this, that God’s kingdom has drawn near.” <sup>12</sup>I assure you that Sodom will have a more lenient judgment on that day than that city. <sup>13</sup>Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles done among you had been done in Tyre and Sidon, they would have changed their hearts long ago, sitting in sackcloth and ashes. <sup>14</sup>Yet Tyre and Sidon will have a more lenient judgment than you. <sup>15</sup>And you, Capernaum, will you be exalted to heaven? You will go down to Hades. <sup>16</sup>The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects the one who sent me.

<sup>17</sup>The seventy two returned joyfully, saying, “Lord, even the demons subject themselves to us in your name!”

<sup>18</sup>He replied to them,

I saw Satan fall as lightning from heaven. <sup>19</sup>Behold! I have given you the authority to walk on snakes and scorpions, and on all the enemy’s power, and you will not be injured at all. <sup>20</sup>However, do not rejoice that the spirits subject themselves to you; rather, rejoice that your names are written in heaven.

<sup>21</sup>In that hour Jesus rejoiced in the Holy Spirit, and said,

I praise you, Father, Lord of heaven and earth, that you have hidden these things from the wise and intelligent, and you have revealed them to children. Yes, Father, because such was well-pleasing in your sight.

<sup>22</sup>All things have been delivered to me by my Father; and no one knows who the Son is, except the Father; and no one knows who the Father is, except the Son and the one to whom the Son wishes to reveal him.

<sup>23</sup>He turned to the disciples and said to them privately,

Blessed are the eyes which see what you see. <sup>24</sup>I assure you that many prophets and kings wanted to see what you see, and did not; and to hear what you hear, and did not.

<sup>25</sup>And behold! A certain lawyer stood up and tested him, saying, "Teacher, what shall I do to inherit eternal life?" <sup>26</sup>Jesus answered him, "What is written in the law? What do you read?" <sup>27</sup>He replied, "You shall love the Lord your God with all of your heart, and with all of your soul, and with all of your understanding, and your neighbor as yourself." <sup>28</sup>Jesus said to him, "You have answered correctly. Do this, and you shall live." <sup>29</sup>But he, wishing to justify himself, asked Jesus, "And who is my neighbor?" <sup>30</sup>Jesus answered,

A man was going down from Jerusalem to Jericho, and fell into the hands of thieves. They stripped him, beat him, and went away, leaving him half dead. <sup>31</sup>Now by chance a priest was going down that road, and when he saw him, he passed by on the other side. <sup>32</sup>Likewise a Levite came to the place, looked, and passed by on the other side.

<sup>33</sup>But when a certain Samaritan, who was traveling, came upon him, and saw him, his heart went out to him. <sup>34</sup>He went to him, and bound his wounds, pouring on oil and wine. He put him on his own beast, brought him to an inn, and cared for him. <sup>35</sup>The next day he gave forty cents to the innkeeper, and said, "Take care of him, and when I come, I will pay you for what you spend in addition." <sup>36</sup>Which of these three seems to you to have been a neighbor to him who fell among the thieves?

<sup>37</sup>The lawyer replied, "He who showed mercy to him." Jesus said to him, "Go and do likewise."

<sup>38</sup>Now as they journeyed, Jesus went into a village where a woman named Martha received him into her house. <sup>39</sup>Her sister, Mary, sat at the Lord's feet, listening

to his words. <sup>40</sup>But Martha, distracted by many duties, asked Jesus, "Lord, do you not care that my sister has left me to serve alone? Tell her then to lend me a hand!"

<sup>41</sup>The Lord replied to her,

Martha, Martha, you are worried and troubled about many things, <sup>42</sup>but there is a need of one. Mary has chosen the good part, and it will not be taken from her.

**11** While he was in a certain place praying, as he paused, one of his disciples asked him, "Lord, teach us to pray, as John taught his disciples." <sup>2</sup>He responded to them,

When you pray, say, "Father, may your name be set apart. May your kingdom come. <sup>3</sup>Give us our food day by day. <sup>4</sup>Forgive our sins, for we also forgive everyone who is indebted to us. Do not lead us into temptation."

<sup>5</sup>And he said to them,

What man among you who has a friend will go to him at midnight, and say to him, "Loan me three loaves of bread, <sup>6</sup>for my friend has come to me from a journey, and I have no food for him"? <sup>7</sup>And the man inside answers, "Do not bother me, for the door is shut, and my children are asleep with me, and I cannot get up to give to you." <sup>8</sup>I assure you that, though he will not get up and give to him because the man is his friend, yet because of his persistence he will get up and give him whatever he needs.

<sup>9</sup>I assure you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

<sup>10</sup>Everyone who asks receives; and he who seeks finds; and it will be opened to the one who knocks. <sup>11</sup>Who

among you, if his son asks for a fish, will give him a snake? <sup>12</sup>Or if he asks an egg, will give him a scorpion?

<sup>13</sup>If you who are evil know to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to the ones who ask him.



<sup>14</sup>Now Jesus was casting out a demon that could not speak; after the demon had gone out, the man spoke, and the crowds marveled. <sup>15</sup>However, some of them said, "He is casting out demons by Beelzebul, the prince of demons." <sup>16</sup>And others, putting him to the test, were seeking a sign out of heaven from him. <sup>17</sup>But he, knowing their thoughts, said to them,

Every kingdom divided against itself is brought to desolation, and a divided house falls. <sup>18</sup>If Satan is divided against himself, how shall his kingdom stand? <sup>19</sup>If I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they shall be your judges. <sup>20</sup>But if I cast out demons by the finger of God, then God's kingdom has come upon you. <sup>21</sup>When a well-armed strong man guards his house, his possessions are safe; <sup>22</sup>but if a man stronger than he comes and conquers him, then he takes the armor on which he relied, and divides his goods. <sup>23</sup>The one who is not on my side is against me, and the one who does not gather with me scatters.

<sup>24</sup>When an unclean spirit goes out of a man, he goes through waterless places seeking a resting place. When he finds none, he says, "I will return to the house I left." <sup>25</sup>When he comes, he finds the house swept and put in order. <sup>26</sup>Then he goes and takes with him seven other spirits more wicked than himself, and they come and dwell there. The last condition of that man is worse than the first.

<sup>27</sup>While he was speaking, a woman in the crowd raised her voice and said to him, "Blessed is the womb that carried you, and the breasts that you sucked." <sup>28</sup>He replied, "Blessed are they who hear and keep God's word."

<sup>29</sup>While crowds were gathering, he began to say,

This evil generation seeks a sign, but none will be given to it, except the sign of Jonah. <sup>30</sup>As Jonah was a sign to the Ninevites, so the Son of man will be to this

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generation. <sup>31</sup>The queen of the south will appear at the judgment with the people of this generation, and will condemn them; for she came from the ends of the earth to hear Solomon's wisdom, but behold! Someone greater than Solomon is here. <sup>32</sup>The Ninevites will appear at the judgment with this generation, and will condemn it; for they changed their hearts into Jonah's preaching, but behold! Someone greater than Jonah is here.

<sup>33</sup>No one, after lighting a lamp, puts it into a closet or under a measuring basket, but on a stand, that those coming in may see the light. <sup>34</sup>The lamp of the body is your eye. When your eye is sincere, all of your body is light; but if it is evil, your body is dark. <sup>35</sup>Take care therefore, that the light in you is not darkness. <sup>36</sup>If then your whole body is light, with no part dark, it will be wholly bright, as when a lamp shines on you in its brightness.

<sup>37</sup>While Jesus was speaking, a Pharisee asked him to have a meal with him. He entered his house, and sat at the table. <sup>38</sup>But the Pharisee was surprised when he saw that Jesus did not first wash before the meal. <sup>39</sup>The Lord said to him,

You Pharisees wash the outside of a cup and of a platter, but your insides are full of extortion and evil. <sup>40</sup>Fools! Did not he who made the outside also make the inside? <sup>41</sup>But give a gift of things that are within; and behold! All things will be clean to you.

<sup>42</sup>Woe to you Pharisees! Because you give a tenth of mint and rue and every vegetable, but disregard justice and the love of God. It is necessary to practice these, while not neglecting the others. <sup>43</sup>Woe to you Pharisees! Because you love the best seat in the synagogues, and the greetings in the market places. <sup>44</sup>Woe to you! Because you are like unseen graves on which men unknowingly walk.

<sup>45</sup>Then a certain lawyer replied to him, "Teacher, you insult us by saying these things." <sup>46</sup>Jesus answered,

Woe to you lawyers! Because you load men with burdens that are hard to carry, but you do not touch them with one of your fingers. <sup>47</sup>Woe to you! Because you build the tombs of the prophets whom your fathers killed. <sup>48</sup>So you are witnesses, and you approve of your fathers' deeds; because they killed them, and you build their tombs.

<sup>49</sup>Therefore the wisdom of God has spoken, "I will send them prophets and apostles," and they will kill and persecute some of them, <sup>50</sup>so that the blood of all the prophets will be required of this generation, the blood poured out from the foundation of the world, <sup>51</sup>from Abel's blood to the blood of Zachariah who was slain between the altar and the temple. Indeed I assure you, it will be required from this generation. <sup>52</sup>Woe to you lawyers! Because you take away the key of knowledge; you yourselves did not enter, and you refused those who were entering.

<sup>53</sup>As he went away from there, the scribes and the Pharisees became very hostile, and began to draw him out on many subjects, <sup>54</sup>lying in wait for him, in order to catch him in his speech.

**12** When thousands of people gathered, and were stepping on one another, he began first to speak to his disciples,

Guard yourselves against the leaven of the Pharisees, which is hypocrisy. <sup>2</sup>There is nothing covered that shall not be revealed, or hidden that shall not be made known. <sup>3</sup>What you have spoken in the darkness will be heard in the light, and what you have whispered in the ear in a private room will be proclaimed on the house-tops.

<sup>4</sup>I assure you, my friends, do not be afraid of those who can kill the body, and after that have nothing more

that they can do. <sup>5</sup>But I will show you whom you have to fear: fear him who—after killing—has power to cast into hell. Indeed I assure you, fear him.

<sup>6</sup>Are not five sparrows sold for two cents? Yet God has not forgotten one of them. <sup>7</sup>The hairs of your head have all been counted. Do not be afraid: you are worth more than many sparrows.

<sup>8</sup>I assure you, everyone who acknowledges me in the presence of men, the Son of man shall acknowledge him in the presence of God's angels; <sup>9</sup>but whoever denies me in the presence of men, I will also deny him in the presence of God's angels. <sup>10</sup>Everyone who speaks a word against the Son of man, it will be forgiven him; but he who speaks against the Holy Spirit will not be forgiven.

<sup>11</sup>When they lead you before the synagogues and rulers and authorities, do not worry how you will defend yourselves, or what you will say; <sup>12</sup>for the Holy Spirit will teach you in that same hour what you must say.

<sup>13</sup>Then a man in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me." <sup>14</sup>Jesus replied, "Man, who made me judge or arbitrator over you?" <sup>15</sup>Then he spoke to the people, "Watch, and guard yourselves from all greediness, for a man's life is not the abundance of his possessions." <sup>16</sup>And he told them a parable, saying,

The field of a certain rich man yielded an abundant harvest. <sup>17</sup>And he said to himself, "What shall I do, for I do not have a place to store my crops." <sup>18</sup>Then he said, "This is what I will do: I will pull down my barns, and build larger ones, and I will store there all of my grain and goods; <sup>19</sup>and I will say to my soul, 'Soul, you have many good things laid up for years to come. Take it easy, eat, drink, and rejoice.' " <sup>20</sup>But God said to him, "Fool, this night your soul is required of you, and whose

shall be the things you have prepared?" <sup>21</sup>So is he who lays up treasure for himself, but is not rich toward God.

<sup>22</sup>Then he said to his disciples,

Do not worry about your life, what you will eat; neither about your body, what you will wear. <sup>23</sup>Life is more than food, and the body more than clothes. <sup>24</sup>Consider the ravens: they neither sow nor reap, and have neither barns nor storerooms; and God feeds them. How much more are you worth than the birds! <sup>25</sup>Which one of you can add a few inches to his height by worrying? <sup>26</sup>If then you cannot do the least thing, why worry about the rest?

<sup>27</sup>Consider how the lilies grow: they neither toil nor weave, but even Solomon in all his splendor was not clothed like one of these. <sup>28</sup>If God clothes in this fashion the grass of the field, which today is, but disappears tomorrow, how much more will he clothe you, people of little faith! <sup>29</sup>Do not be preoccupied with what you will eat and drink. Do not live in a state of anxiety. <sup>30</sup>The nations of the world seek all of these things, and your Father knows that you need them. <sup>31</sup>Instead, seek his kingdom, and these things shall be added to you.

<sup>32</sup>Do not be afraid, little flock, for your Father is pleased to give you the kingdom. <sup>33</sup>Sell what you own, and give the money to charity. Make for yourselves purses that do not get old, an unfailing treasure in heaven, where no thief comes near, and no moth destroys. <sup>34</sup>Where your treasure is, there your heart will be also.

<sup>35</sup>Let your waist be girded about, and your lamps burning. <sup>36</sup>Be like men who expect their master, when he will return from the marriage banquet, that when he comes and knocks, they may immediately open to him. <sup>37</sup>Blessed are those slaves whose master will return and find them watching. I assure you that he will gird himself, have them to sit at the table, and come and serve them. <sup>38</sup>And whether he comes in the second or

even third watch and finds them ready, those slaves are blessed. <sup>39</sup>You know this, that if the master of the house had known when a thief would come, he would not have allowed his house to be plundered. <sup>40</sup>Be ready, because the Son of man will come in an hour you do not expect.

<sup>41</sup>Peter asked, "Lord, are you speaking this parable to us or to everybody?" <sup>42</sup>The Lord replied,

Who then is a wise and faithful steward, whom the master will put in charge of his servants to distribute food at the proper time? <sup>43</sup>Blessed is that slave whose master, when he comes, will find that he is doing this. <sup>44</sup>Truly I assure you he will set him over all his possessions.

<sup>45</sup>But if that slave says in his heart, "My master delays his coming," and begins to beat the menservants and the maidservants, to eat and drink and to be drunk, <sup>46</sup>then the master of that slave will come on a day he does not expect, and at a time he does not know, and will punish him severely, and will make him share the lot of the unbelievers. <sup>47</sup>That slave who knew his master's will, but did not prepare or do his will, shall receive many strokes; <sup>48</sup>but that one who did not know, yet he does things deserving punishment, shall receive few strokes; and the one to whom much is entrusted, of him more will be asked.

<sup>49</sup>I came to throw fire upon the earth, and how I wish it were already kindled! <sup>50</sup>I have an immersion to undergo, and how distressed I am till it is accomplished! <sup>51</sup>Do you suppose that I came to bring peace to the earth? No, I assure you, but rather division. <sup>52</sup>Five in one house will be divided: three against two, and two against three; <sup>53</sup>they will be divided father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.

<sup>54</sup>Then he said to the crowds,

When you see a cloud rising in the west, you immediately say that rain is coming, and so it does. <sup>55</sup>When the south wind blows, you say, "It will be a hot day," and it happens. <sup>56</sup>Hypocrites, you know how to interpret the face of the earth and heaven, but not the present time. <sup>57</sup>Why do you not judge what is right even of yourselves?

<sup>58</sup>As you go before a ruler with an opponent, do your best to come to terms with him on the way, for fear that he will take you before the judge, and the judge will deliver you to the officer, and the officer will put you in jail. <sup>59</sup>I assure you, you will not be freed until you have paid back even the last cent.

**13** At that time some were telling him about the Galileans whose blood Pilate had mixed with their sacrifices. <sup>2</sup>He replied to them,

Do you suppose that these Galileans were more sinful than all the Galileans, because they suffered these things? <sup>3</sup>No, I assure you, but unless you change your hearts, all of you will likewise perish. <sup>4</sup>Or those eighteen who were killed when a tower in Siloam fell, do you suppose that they had sinned more than all the inhabitants of Jerusalem? <sup>5</sup>No, I assure you, but unless you change your hearts, all of you will likewise perish.

<sup>6</sup>Then he spoke this parable,

A man who had a fig tree in his vineyard came seeking fruit, but found none. <sup>7</sup>He said to the vineyard worker, "Look! Three years I have come looking for fruit on this fig tree, and have found none. Cut it down. Why does it waste the soil?" <sup>8</sup>He answered, "Let it stand one more year, until I have dug around it and put on manure. <sup>9</sup>Then if it bears fruit for the next year, fine; but if not, cut it down."

<sup>10</sup>He was teaching in the synagogue on the sabbath. <sup>11</sup>Behold! A woman was there who had suffered with a spirit of infirmity eighteen years; she was bent over and

unable to stand upright. <sup>12</sup>Jesus saw her, and called her to himself and said, "Woman, you have been released from your infirmity." <sup>13</sup>He placed his hand on her, and she immediately stood upright and praised God.

<sup>14</sup>Then the ruler of the synagogue, angry because Jesus had healed on the sabbath, said to the crowd, "There are six days during which one must work. Come and be healed on them, but not on the sabbath." <sup>15</sup>The Lord answered him,

Hypocrites, does not each of you take his ox or his donkey from the barn for watering on the sabbath? <sup>16</sup>But this woman, a daughter of Abraham, whom Satan has kept bound, mind you, for eighteen years, was it not necessary that she should be released from this bond on the sabbath day?

<sup>17</sup>After he spoke these words, all of his opponents were ashamed, but the multitude was rejoicing because of all the glorious things he was doing. <sup>18</sup>Then he said,

What is God's kingdom like? With what shall I compare it? <sup>19</sup>It is like a grain of mustard seed, which a man planted in his garden. It grew and became a tree, and the birds nested in its branches.

<sup>20</sup>Again he said,

With what shall I compare God's kingdom? <sup>21</sup>It is like yeast which a woman took and hid in three measures of flour, until all of the dough was leavened.

<sup>22</sup>Then he went through the cities and villages, teaching as he made his way to Jerusalem. <sup>23</sup>And a certain one said to him, "Lord, are few being saved?" He responded to him,

<sup>24</sup>Strive to enter through the narrow door; for many, I assure you, will seek to enter, but will be unable.

<sup>25</sup>When the householder will arise and shut the door, you will stand outside knocking on the door, and saying, "Lord, open to us." But he will reply to you, "I do not know where you have come from." <sup>26</sup>Then you will



begin to say, "We ate and drank with you, and you taught in our streets." <sup>27</sup>Again he will say, "I do not know you. Go away, all of you workers of unrighteousness."

<sup>28</sup>There you will weep and grind your teeth, when you see Abraham and Isaac and Jacob and all the prophets in God's kingdom, but you are cast out. <sup>29</sup>They will come from the east and the west, from the north and the south, and will sit down in God's kingdom. <sup>30</sup>Behold! The last will be first, and the first last.

<sup>31</sup>At that time some Pharisees came and said to him, "Go away from here, for Herod wants to kill you." <sup>32</sup>He replied,

Go and say to that fox, "Behold! I cast out demons and perform healings today and tomorrow, and on the third day I complete my work." <sup>33</sup>It is necessary that I go on my way today and tomorrow and on the coming day, for a prophet cannot perish outside of Jerusalem.

<sup>34</sup>Jerusalem, Jerusalem, who kills the prophets and stones those sent to her, how often I have wanted to gather your children, as a hen gathers her chicks under her wings, but you were unwilling! <sup>35</sup>Behold! Your house is forsaken! I assure you, you will not see me until you say, "Blessed is he who comes in the Lord's name."

**14** He entered the house of a ruler of the Pharisees to have a meal, and they were watching him closely. <sup>2</sup>And behold! A man was there in front of him who was suffering with dropsy. <sup>3</sup>Jesus asked the lawyers and Pharisees, "Is it lawful to heal a man on the sabbath or not?" <sup>4</sup>They remained silent. Jesus took the man, and healed him, and sent him away. <sup>5</sup>Then he asked them, "Which one of you, having a son or an ox fall into a well, will not immediately pull him out on the sabbath?" <sup>6</sup>They could not answer.

<sup>7</sup>He noticed that the dinner guests were picking seats of honor, and he spoke a parable to them,

<sup>8</sup>When someone invites you to a marriage feast, do not take the place of honor, lest he also invited someone more honorable than you; <sup>9</sup>and the host will come and say to you, "Let this man have your place," and then with disgrace you will begin to occupy the lowest seat.

<sup>10</sup>But when you are invited, take the lowest seat, so that when your host may say, "Friend, come up higher," then you will receive honor in the presence of all of the guests. <sup>11</sup>Everyone who exalts himself will be brought low, and he who humbles himself will be exalted.

<sup>12</sup>Then he began to speak to his host,

When you give a dinner or supper, invite neither your friends, nor your brothers, nor your kinsmen, nor your rich neighbors, lest they invite you in return, and you will be repaid. <sup>13</sup>But when you entertain, invite the beggars, the crippled, the maimed, and the blind. <sup>14</sup>You will be blessed (because they cannot repay you), for you will be repaid at the resurrection of the righteous.

<sup>15</sup>One of the guests who sat at the table with him heard these things, and said to him, "Blessed is he who feasts in God's kingdom." <sup>16</sup>Jesus replied to him,

A certain man prepared a lavish dinner, and invited many. <sup>17</sup>He sent a slave at the dinner hour to say to the ones who had been invited, "Come, for the dinner is ready." <sup>18</sup>They all alike began to make excuses. The first said to him, "I have bought a farm, and I need to go and see it. Please have me excused." <sup>19</sup>Another answered, "I have bought five yoke of oxen, and I am going to try them. Please have me excused." <sup>20</sup>A third responded, "I have gotten married, so I cannot come."

<sup>21</sup>The slave came and reported these things to his master, and the householder became angry and said to the slave, "Go now into the streets and lanes of the city, and bring in the beggars, the lame, the blind, and the crippled." <sup>22</sup>The slave said, "Lord, what you commanded is done, and there is still room." <sup>23</sup>The master replied,

"Go into the highways and hedgerows and constrain them to come, that my house may be filled. <sup>24</sup>I assure you that none of the ones invited shall taste of my dinner."

<sup>25</sup>A large crowd was following him, and he turned and said to them,

<sup>26</sup>If anyone comes to to me and does not hate his own father and mother, wife and children, brothers and sisters, yes, even his own life, he cannot be my disciple.

<sup>27</sup>Whoever does not carry his own cross and come after me cannot be my disciple.

<sup>28</sup>Which one of you, wishing to build a tower, does not first sit down and count the cost, to see if he can complete it? <sup>29</sup>If he lays the foundation and cannot finish, then all who see it will mock him, <sup>30</sup>saying, "This man began to build, but could not finish."

<sup>31</sup>Or what king, setting out to wage war on another king, does not first sit down and get advice if he can meet—with ten thousand men—the king who is coming against him with twenty thousand men? <sup>32</sup>If not, while the other is far off, he sends a messenger asking for peace.

<sup>33</sup>So every one of you who does not forsake all that he has cannot be my disciple.

<sup>34</sup>Salt is good, but if it has lost its taste, how will you flavor it? <sup>35</sup>It is useful neither for the soil, nor for the dungheap; it is thrown away. Let him who has ears, hear.

**15** All the tax collectors and sinners came near to hear him. <sup>2</sup>However, the Pharisees and the scribes complained, saying, "This man welcomes sinners and eats with them." <sup>3</sup>He replied to them with this parable, saying,

<sup>4</sup>Which man of you, who has a hundred sheep and loses one of them, does not leave the ninety-nine in the desert and go after the lost one until he finds it? <sup>5</sup>When he has found it, he puts it upon his shoulder, and rejoices. <sup>6</sup>When he comes home, he calls together his

friends and neighbors, exclaiming, "Rejoice with me, because I have found my sheep which was lost!" <sup>7</sup>I assure you that, in the same way, there will be joy in heaven over one sinner who changes his heart, more than over ninety-nine righteous people who do not need to change their hearts.

<sup>8</sup>Or what woman, who has lost one of her ten silver coins, does not light a lamp and sweep the house and search carefully until she finds it? <sup>9</sup>And when she has found it, she calls her friends and neighbors, exclaiming, "Rejoice with me, because I have my coin which was lost." <sup>10</sup>In the same manner, I assure you, there is rejoicing in the presence of God's angels over one sinner who changes his heart.

<sup>11</sup>He continued,

A certain man had two sons. <sup>12</sup>The younger said to his father, "Give me my part of your estate." He divided to them his living. <sup>13</sup>Not long afterward, the younger son gathered his belongings and went to a far country, where he squandered his money, living immorally.

<sup>14</sup>After he had spent everything, that country suffered a severe famine, and he became destitute. <sup>15</sup>He then hired himself out to a citizen of that country, who sent him into his fields to feed pigs. <sup>16</sup>He longed to be fed some of the carob pods which the pigs were eating, and no one was giving him anything. <sup>17</sup>When he came to himself, he said, "How many of my father's hired hands have more than enough, but I am perishing here with starvation. <sup>18</sup>I will arise and go to my father and say, 'Father, I have sinned against heaven and before you. <sup>19</sup>I am no longer worthy to be called your son. Make me as one of your hired hands.' "

<sup>20</sup>He arose and went to his father. While he was yet far away, his father saw him and his heart went out to him; he ran and embraced him warmly and kissed him tenderly. <sup>21</sup>The son said to him, "Father, I have sinned

against heaven and before you. I am no longer worthy to be called your son.” <sup>22</sup>The father said to his slaves, “Bring out quickly a robe, the best one, and put it on him, and put a ring on his finger, and sandals on his feet. <sup>23</sup>Bring the fatted calf and kill it. Let us eat and rejoice, <sup>24</sup>because this my son was dead, but has come back to life! He was lost, but has been found!” And they began to celebrate.

<sup>25</sup>His older son was in the field, and as he returned and came near the house, he heard music and dancing. <sup>26</sup>He summoned one of the servants and asked what these things meant. <sup>27</sup>The servant told him, “Your brother has returned, and your father has killed the fatted calf, because he has recovered him in good health.”

<sup>28</sup>However, he became angry, and did not want to go inside; but his father came out and was pleading with him. <sup>29</sup>He answered his father, “Look! I have slaved for you for these many years, and have never disobeyed you; yet you have never given me even the kid of a goat, that I might rejoice with my friends. <sup>30</sup>But when this your son who has wasted your money with prostitutes returns, you kill the fatted calf!” <sup>31</sup>The father replied to him, “You are always with me, and all of my things are yours. <sup>32</sup>We must rejoice and be happy, because this one, your brother, was dead, but has come back to life! He was lost, but has been found!”

**16** And he said to the disciples,  
A certain rich man received a report that his manager was squandering his money. <sup>2</sup>He called him in and said, “What is this I hear about you? Give me the records of your stewardship, for you cannot be manager any longer.”

<sup>3</sup>Then the manager said to himself, “What will I do? Because my master has taken the stewardship from me. I cannot dig, and I am ashamed to beg. <sup>4</sup>I know what I will do, so that, when I am removed from the stewardship, men will receive me into their houses.” <sup>5</sup>He sum-

moned each of his master's debtors, and said to the first, "How much do you owe my master?" <sup>6</sup>He replied, "Eight hundred gallons of olive oil." The manager answered, "Take your statement, sit down quickly, and write 'four hundred'." <sup>7</sup>Then he asked another, "How much do you owe?" He replied to him, "A thousand bushels of wheat." The manager said, "Take your statement and write 'eight hundred'."

<sup>8</sup>The master commended the dishonest manager, because he acted shrewdly; for the children of this age are more shrewd than the children of light. <sup>9</sup>I assure you, make friends for yourselves by means of dishonest wealth, so that when it is gone, they will receive you into everlasting dwelling places.

<sup>10</sup>The one who is faithful in little things is also faithful in big things, and the one who is dishonest in small things is also dishonest in large things. <sup>11</sup>If therefore you are not faithful with dishonest wealth, who will trust you with true riches? <sup>12</sup>If you are not faithful with another's property, who will give you what is your own?

<sup>13</sup>No servant can serve two masters. Either he will hate one and love the other, or he will hold to one and despise the other. You cannot serve God and money.

<sup>14</sup>Now the Pharisees, who loved money, were listening to these words, and they were ridiculing him. <sup>15</sup>Jesus said to them,

You justify yourselves before men, but God knows your hearts. That which is exalted among men is detestable in the sight of God.

<sup>16</sup>The law and the prophets were in force until the time of John; but from that time, God's kingdom is being proclaimed, and everyone forces his way into it. <sup>17</sup>It is easier for heaven and earth to pass away, than for one part of a letter of the law to fall.

<sup>18</sup>Everyone who divorces and remarries commits adultery, and he who marries a divorcee commits adultery.

<sup>19</sup>There was a certain rich man who was clothed in purple and fine linen, enjoying luxuries every day. <sup>20</sup>There was also a beggar named Lazarus, lying at his gate, covered with sores, <sup>21</sup>craving even the crumbs that fell from the rich man's table. Dogs licked his sores. <sup>22</sup>Lazarus died, and was carried away by the angels to Abraham's bosom. The rich man also died, and he was buried. <sup>23</sup>He lifted up his eyes in Hades, being in torment, and saw Abraham far away, and Lazarus in his bosom.

<sup>24</sup>He cried out, "Father Abraham, have mercy on me! Send Lazarus to dip the tip of his finger in water to cool my tongue, because I am suffering in this flame!" <sup>25</sup>Abraham answered, "Son, remember that you received good things during your lifetime, while Lazarus received evil; now he is comforted here, while you are suffering. <sup>26</sup>Besides all of this, a great chasm stands between us and you, so that those who wish to cross to you cannot, neither can they cross from there to us."

<sup>27</sup>Then he said, "I ask you, father, send him to my father's house, <sup>28</sup>for I have five brothers, that he may testify to them, so that they do not come into this place of torment." <sup>29</sup>Abraham replied, "They have Moses and the prophets; let them listen to them." <sup>30</sup>But he answered, "No, father Abraham, but if one goes to them from the dead, they will change their hearts." <sup>31</sup>Abraham said to him, "If they do not listen to Moses and the prophets, they will not be persuaded, even if one should arise from the dead."

**17** Then he said to his disciples,  
Causes of stumbling must come, but woe to him through whom they come. <sup>2</sup>It would be better for him if a millstone were tied around his neck and that he should be thrown into the sea, rather than causing one of these little ones to stumble. <sup>3</sup>Watch yourselves.

If your brother sins, rebuke him; and if he changes his heart, forgive him. <sup>4</sup>If he sins against you seven times

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a day, and turns to you seven times, and says, "I change my heart," you shall forgive him.

<sup>5</sup>The apostles said to the Lord, "Increase our faith."  
<sup>6</sup>He answered,

If you have faith as a grain of mustard seed, and you command a mulberry tree, "Be uprooted and planted in the sea," it will obey you.

<sup>7</sup>Which of you, having a slave who plows or keeps sheep, after he comes in from the field, will say to him, "Come now and sit down to dinner"? <sup>8</sup>Instead, will he not say, "Prepare what I shall eat and, when you have dressed, serve me, until I have eaten and drunk; and afterward you may eat and drink." <sup>9</sup>Does he thank the slave because he did the things that had been commanded? <sup>10</sup>In the same manner also, when you have done all things that have been commanded you, say, "We are unworthy slaves. We have done what we ought to do."

<sup>11</sup>On his way to Jerusalem, he was crossing through the borderland between Galilee and Samaria. <sup>12</sup>While he was going into a certain village, ten lepers met him. They stood at a distance, <sup>13</sup>and lifted their voice, saying, "Jesus, Master, show us mercy!" <sup>14</sup>He saw them, and said to them, "Go and show yourselves to the priests." While they were going they were cleansed.

<sup>15</sup>Then one of them, when he saw that he was healed, turned back and praised God with a loud voice, <sup>16</sup>and fell on his face at Jesus' feet, giving him thanks. He was a Samaritan. <sup>17</sup>Jesus asked, "Were not ten cleansed? Where are the nine? <sup>18</sup>Was none found to return to give God the glory, except this foreigner?" <sup>19</sup>Jesus said to him, "Arise and go. Your faith has saved you."

<sup>20</sup>After he was asked by the Pharisees when God's kingdom would come, he replied, "God's kingdom does not come by watching. <sup>21</sup>People will not say, 'Look! Here



it is!' or, 'There,' for, behold! God's kingdom is inside of you."

<sup>22</sup>Then he said to the disciples,

The days will come when you will want to see one of the days of the Son of man but you shall not. <sup>23</sup>They will say to you, "Look! There!" or, "Look! Here!" Do not follow or run after them. <sup>24</sup>As the lightning shines from one part of heaven to another, so shall the Son of man be in his day. <sup>25</sup>But he must first suffer many things, and be rejected by this generation.

<sup>26</sup>As it was in Noah's days, so shall it be in the days of the Son of man. <sup>27</sup>They were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and the flood came and destroyed everyone. <sup>28</sup>So it was in Lot's days: they were eating and drinking, buying and selling, planting and building houses; <sup>29</sup>but on the day that Lot left Sodom, fire and brimstone rained from heaven and destroyed everyone. <sup>30</sup>Things shall be the same way in the day that the Son of man is revealed.

<sup>31</sup>In that day, whoever is on a house top, with his goods inside, let him not go down to take them; and whoever is in a field, let him not return for the things that are left behind. <sup>32</sup>Remember Lot's wife. <sup>33</sup>Whoever seeks to save his life shall lose it, and whoever loses his life shall keep it. <sup>34</sup>I assure you, in that night, two men will be on one bed: one shall be taken, and the other left. <sup>35</sup>Two women will be grinding grain together: one shall be taken, and the other left.

<sup>37</sup>They answered him, asking, "Where, Lord?" He said to them, "Where the carcass is, the vultures will be gathered."

**18** He told them a parable, that they must always pray and never lose heart, <sup>2</sup>saying,

A judge in a certain city neither revered God nor respected man. <sup>3</sup>A widow in that city continued to come

to him, begging, "Avenge me against my opponent." <sup>4</sup>He was unwilling for awhile, but later said to himself, "Though I neither revere God nor regard man, <sup>5</sup>yet because this widow continues to bother me, I will avenge her, otherwise she will wear me out by her continual coming."

<sup>6</sup>The Lord continued,

Hear what the unjust judge says. <sup>7</sup>Will not God give justice to his chosen people who are crying to him day and night, and will he not be patient with them? <sup>8</sup>I assure you that he will avenge them without delay. But when the Son of man has come, will he find the faith on the earth?

<sup>9</sup>He told this parable to those who regarded themselves as being righteous while looking down on everyone else,

<sup>10</sup>Two men went up into the temple to pray, one a Pharisee, the other a tax collector. <sup>11</sup>The Pharisee stood and prayed to himself, "God, I thank you that I am not like other people: extortioners, unjust, adulterers, or even like this tax collector. <sup>12</sup>I fast twice a week, and I give a tenth of my earnings." <sup>13</sup>But the tax collector stood at a distance, and was unwilling simply to lift his eyes toward heaven, but repeatedly beat his breast, saying, "God, be merciful to me, a sinner." <sup>14</sup>I assure you that this man went down to his house justified, rather than the other; because everyone who exalts himself shall be brought low, but the one who lowers himself shall be exalted.

<sup>15</sup>They were bringing their babies to him that he might touch them. The disciples saw this, and were rebuking them. <sup>16</sup>But Jesus invited them, saying,

Allow the little children to come to me, and stop forbidding them; for God's kingdom belongs to ones such as these. <sup>17</sup>I assure you, whoever does not receive God's kingdom like a little child will by no means enter it.

<sup>18</sup>A ruler asked, "Good Teacher, what must I do to inherit eternal life?" <sup>19</sup>Jesus said to him,

Why do you call me good? No one is good except God. <sup>20</sup>You know the commandments: "Do not commit adultery; Do not murder; Do not steal; Do not bear false witness; Honor your father and mother."

<sup>21</sup>He responded, "I have obeyed all of these things since I was young." <sup>22</sup>Jesus heard this, and said to him,

You lack one thing: sell everything you have, and give to the poor, and you will have treasure in heaven; and come and follow me.

<sup>23</sup>The man heard these things, and was deeply distressed, for he was very rich. <sup>24</sup>Jesus saw that he was deeply distressed, and said,

How difficult it is for rich people to enter God's kingdom! <sup>25</sup>It is easier for a camel to go through a needle's eye than for a rich man to enter God's kingdom.

<sup>26</sup>Those who had listened asked, "Who can be saved?" <sup>27</sup>He replied, "The things that are impossible with men are possible with God." <sup>28</sup>Peter said, "Behold! We have left our possessions and have followed you." <sup>29</sup>Jesus responded to them,

I assure you that there is no one who has left house or wife or brothers or parents or children for the sake of God's kingdom, <sup>30</sup>who shall not receive an abundance in this time, and eternal life in the world to come.

<sup>31</sup>He took the twelve and said to them,

Behold! We are going to Jerusalem, and all things written by the prophets about the Son of man shall be fulfilled. <sup>32</sup>He shall be delivered to the Gentiles, and shall be ridiculed, violently abused, and spit upon. <sup>33</sup>After they beat him with a whip they shall kill him, but he shall rise on the third day.

<sup>34</sup>They did not understand any of these things; and this matter was hidden from them, and they did not perceive what was said.

<sup>35</sup>As he approached Jericho, a blind man was sitting beside the road, begging. <sup>36</sup>He heard that a crowd was passing, and asked what this meant. <sup>37</sup>They told him that Jesus, the Nazarene, was passing by. <sup>38</sup>He cried, saying, "Jesus, son of David, have mercy on me."

<sup>39</sup>Those in front commanded him to be quiet, but he continued to cry even more, "Son of David, have mercy on me." <sup>40</sup>Jesus stopped, and commanded that the man be brought to him. After he came near, Jesus asked him, <sup>41</sup>"What do you want me to do for you?" He said, "Lord, I want to see." <sup>42</sup>Jesus said to him, "Look up, your faith has saved you." <sup>43</sup>He immediately recovered his sight, and began to follow him, glorifying God. All the people who saw what had happened praised God.

**19** He entered Jericho, and was passing through, <sup>2</sup>and behold! A man named Zacchaeus, a wealthy chief tax collector, <sup>3</sup>was seeking to see Jesus, but he could not because of the crowd and because he was short. <sup>4</sup>He ran in front of the crowd and climbed a sycamore tree, that he might see him, because he was about to pass that way. <sup>5</sup>As Jesus came to the place, he looked up and said to him, "Zacchaeus, come down now, for I must visit in your home today." <sup>6</sup>He came down immediately and received him joyfully.

<sup>7</sup>All who saw what happened were grumbling, saying, "He has gone to be a guest of a sinner!" <sup>8</sup>Zacchaeus stood and said to the Lord, "Behold! I give half of my income to the poor, Lord, and if I have overcharged anyone, I will repay him fourfold." <sup>9</sup>Jesus said,

Salvation has come to this home today, because he is also a son of Abraham. <sup>10</sup>Indeed the Son of man has come to seek and to save the lost.

<sup>11</sup>As they listened to these things, he proceeded to tell a parable, because he was near Jerusalem, and they expected that God's kingdom would soon appear. <sup>12</sup>Therefore he said,

A certain nobleman traveled to a distant country in order to receive a kingship, and then returned. <sup>13</sup>He summoned ten of his slaves, gave them two hundred dollars, and said to them, "Do business until I return."

<sup>14</sup>But his citizens despised him, and sent representatives after him, saying, "We do not want this man to reign over us." <sup>15</sup>When he returned from receiving the kingship, he summoned to him the slaves to whom he had given the money, to learn what profit they had earned.

<sup>16</sup>The first came and said, "Lord, your twenty dollars have gained two hundred dollars." <sup>17</sup>He replied to him, "Splendid, good slave! Because you were faithful in a small matter, take power over ten cities." <sup>18</sup>The second one came and said, "Your twenty dollars have gained a hundred dollars." <sup>19</sup>He said to this one, "You be over five cities."

<sup>20</sup>Then the other came and said, "Lord, look! Here is your money, which I kept stored away in a napkin, <sup>21</sup>for I was afraid of you, because you are an exacting man: you take up what you did not lay down, and you reap what you did not sow." <sup>22</sup>He said to him, "I will condemn you with your own words, worthless slave! You knew that I am a stern man, that I take up what I have not laid down, and reap what I have not sown. <sup>23</sup>Why did you not put my money in the bank, so that, upon my return, I could have collected it with interest?"

<sup>24</sup>He said to those who stood by, "Take the twenty dollars from him, and give to the one who has the two hundred dollars." <sup>25</sup>They said to him, "Lord, he has two hundred dollars." <sup>26</sup>I assure you that it shall be given to everyone who has; but from the one who does not have, even what he has shall be taken away. <sup>27</sup>Now bring here these enemies of mine, who did not want me to reign over them, and slay them in my presence."

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<sup>28</sup>After he said these things, he walked ahead of them, going up to Jerusalem. <sup>29</sup>As he approached Bethphage and Bethany, on the mount of Olives, he sent two disciples, <sup>30</sup>saying,

Go into the next village. As you enter, you will find a colt tied on which no one has ever sat. Untie him and bring him. <sup>31</sup>If anyone asks why are you untying the colt, you shall answer in this way, "The Lord needs him."

<sup>32</sup>They who were sent found things as he had told them. <sup>33</sup>While they were untying the colt, his owners asked them, "Why are you untying the colt?" <sup>34</sup>They replied, "The Lord needs him."

<sup>35</sup>They led him to Jesus, and after they had thrown their garments on the colt, they set Jesus on him. <sup>36</sup>As he was riding, they scattered their garments on the road.

<sup>37</sup>While he was approaching the slope of the mount of Olives, the whole multitude began to rejoice and to praise God with a loud voice for all the mighty works which they had seen, <sup>38</sup>saying, "Blessed is the King who comes in the Lord's name! Peace in heaven and glory on high!" <sup>39</sup>Then some of the Pharisees from the crowd said to him, "Teacher, rebuke your disciples." <sup>40</sup>He replied, "I assure you that if these will become quiet, the stones will cry out."

<sup>41</sup>As he came near and saw the city, he wept over it, <sup>42</sup>saying,

If only you too had known, on this day, the things which make for peace! But now they are hidden from your eyes. <sup>43</sup>The days will come when your enemies will set up barricades against you, and they will encircle you, and hem you in on all sides, <sup>44</sup>and they will completely destroy you, and your children with you; they will not leave one stone on another among you, because you did not know the time of your visitation.

<sup>45</sup>He entered the temple, and began to cast out those who were selling, <sup>46</sup>saying, "It is written, 'My house shall

be a house of prayer,' but you have made it a 'den of robbers.' "

<sup>47</sup>He continued to teach in the temple every day. The chief priests, the scribes, and the prominent citizens were seeking to destroy him, <sup>48</sup>but they did not find what they might do, for all of the people hung upon him, listening.

**20** One day, while he was teaching the people in the temple and proclaiming the good news, the chief priests and the scribes with the elders confronted him, <sup>2</sup>saying to him, "Tell us by what authority are you doing these things, or who gave you this authority?" <sup>3</sup>He replied to them, "I also will ask you a question, and you give me an answer: <sup>4</sup>was John's immersion from heaven or from men?"

<sup>5</sup>They reasoned among themselves, saying,

If we say, "from heaven," he will ask, "Why therefore did you not believe him?" <sup>6</sup>But if we say, "from men," all the people will stone us, for they are convinced that John was a prophet.

<sup>7</sup>They answered that they did not know. <sup>8</sup>And Jesus said to them, "Neither do I tell you by what authority I am doing these things."

<sup>9</sup>Then he began to tell this parable to the people,

A man planted a vineyard and let it out to tenant farmers, and then went away for a long time. <sup>10</sup>At the right season he sent a slave, so that they would give him some of the fruit of the vineyard; but the farmers beat him and sent him away empty-handed. <sup>11</sup>Again, he sent another slave, whom they also beat, treated shamefully, and sent away empty-handed. <sup>12</sup>He then sent yet a third, whom they also wounded and threw out.

<sup>13</sup>Then the master of the vineyard said, "What shall I do? I will send my beloved son. Probably they will respect him." <sup>14</sup>When the farmers saw him, they plotted with one another, saying, "This is the heir: let us kill him, so that we may get the inheritance." <sup>15</sup>Then they

threw him out of the vineyard and killed him. What therefore will the master of the vineyard do to them? <sup>16</sup>He shall come and destroy these farmers, and shall give the vineyard to others.

They heard this, and exclaimed, "Never!" <sup>17</sup>He then looked straight at them and said,

Why therefore is this written, "The stone which the builders rejected, this one has become the keystone"?

<sup>18</sup>Everyone who falls on that stone will be broken to pieces, and it will crush the one on whom it falls.

<sup>19</sup>In that very hour the scribes and chief priests sought to arrest him, but they were afraid of the people, for they knew that he had spoken this parable against them.

<sup>20</sup>They watched him closely, and sent spies who pretended to be righteous, so that they might catch him in his speech, in order to deliver him to the rule and the authority of the governor. <sup>21</sup>They asked him,

Teacher, we know that you speak and teach correctly, and that you show no partiality; rather, you teach God's way truthfully. <sup>22</sup>Is it lawful—or is it not—for us to pay tax to Caesar?

<sup>23</sup>But he knew their trickery, and said to them, <sup>24</sup>"Show me a coin. Whose are the image and inscription?" They answered, "Caesar's." <sup>25</sup>He said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." <sup>26</sup>They could not catch him by his speech before the people, and they marveled at his answer and kept quiet.

<sup>27</sup>Some of the Sadducees (who say there is no resurrection) came to him and asked him, <sup>28</sup>saying,

Teacher, Moses wrote to us, "If a man's childless brother dies, leaving a wife, then his brother shall take his wife and raise up children to his brother." <sup>29</sup>Now there were seven brothers: the first took a wife and died childless; <sup>30</sup>and the second, <sup>31</sup>and the third took her; likewise also all seven died childless. <sup>32</sup>Afterward the



wife also died. <sup>33</sup>Whose wife will she be in the resurrection? The seven had taken her as wife.

<sup>34</sup>Jesus said to them,

The sons of this world marry and are given in marriage; <sup>35</sup>but those who have been accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage; <sup>36</sup>neither can they die any more, for they are like angels, and they are sons of God, being sons of the resurrection.

<sup>37</sup>But that the dead are raised, even Moses made known at the thorn-bush, when he called the Lord "the God of Abraham and the God of Isaac and the God of Jacob."

<sup>38</sup>Now God is not the God of the dead, but of the living, for all men are alive to him.

<sup>39</sup>Some of the scribes answered, "Teacher, you have spoken well." <sup>40</sup>No one dared anymore to ask him anything.

<sup>41</sup>Then he asked them,

How is it possible that they call the Christ the son of David? <sup>42</sup>David himself says in the book of Psalms, "The Lord said to my Lord, 'Sit at my right hand, <sup>43</sup>until I make your enemies your footstool.' " <sup>44</sup>Since David calls him "Lord," how is he then his son?

<sup>45</sup>While all the people were listening, he said to his disciples,

<sup>46</sup>Watch out for the scribes who desire to parade in long robes, and love greetings in the market places, and the most prominent seats in the synagogues, and the most honorable places at dinners. <sup>47</sup>They devour widows' houses and pray long prayers for show. These shall receive greater condemnation.

**21** He looked up and saw the rich casting their contributions into the treasury, <sup>2</sup>and he saw a needy widow giving two small copper coins, <sup>3</sup>and said,

Indeed, I assure you that this poor widow has given more than all the rest, <sup>4</sup>for they all gave of their abundance, but she of her poverty, even all her living.

<sup>5</sup>Some spoke about the beautiful stones and offerings adorning the temple, and Jesus said, <sup>6</sup>“As to these things which you see, the days shall come when not a stone of the temple will be left on another.” <sup>7</sup>They asked him, “Teacher, when shall these things be, and what is the sign when these things are about to happen?” <sup>8</sup>He answered,

Beware, lest you are led astray; for many shall come in my name, saying, “I am he,” and, “The time is near.” Do not go after them. <sup>9</sup>Also, when you hear of wars and disturbances, do not be terrified, for these things must come first, but the end is not right away.

<sup>10</sup>Then he said to them,

Nation shall rise against nation, and kingdom against kingdom. <sup>11</sup>There shall be great earthquakes and widespread famines and pestilences; there shall be terrors and great heavenly signs. <sup>12</sup>But before all of this, they shall lay their hands on you and persecute you, delivering you into synagogues and prisons, leading you before kings and governors on account of my name.

<sup>13</sup>This shall result for you in a testimony. <sup>14</sup>Therefore, resolve in your hearts not to prepare beforehand how to defend yourselves, <sup>15</sup>for I will give you a mouth and wisdom which none of your adversaries can withstand or contradict. <sup>16</sup>You shall be betrayed by parents, brothers, relatives, and friends; and some of you shall be killed. <sup>17</sup>You will be hated by all men because of my name; <sup>18</sup>but not a hair of your head shall be lost. <sup>19</sup>You shall possess your souls by patient endurance.

<sup>20</sup>When you see Jerusalem surrounded by armies, know then that her desolation is near. <sup>21</sup>Then let those in Judea escape to the mountains, and let those inside the city get out, and let those outside not enter, <sup>22</sup>for those days of punishment are the fulfillment of all that has been written.

<sup>23</sup>In those days, woe to those who are pregnant, or are nursing! Great distress shall be on the land and anger against this people. <sup>24</sup>They shall fall by the mouth of the sword, and be carried captive into all nations. Jerusalem shall be trodden by the Gentiles until their times are fulfilled.

<sup>25</sup>There shall be signs in the sun and moon and stars, and on the earth there shall be anguish of the nations in perplexity at the sound of the sea and rolling of the waves. <sup>26</sup>Men shall lose heart from fearful expectation of the things coming upon the world, for the heavenly powers shall be shaken. <sup>27</sup>Then they shall see the Son of man coming in a cloud with power and great glory. <sup>28</sup>When these things begin, stand upright and lift up your heads, for your redemption is near.

<sup>29</sup>Then he spoke to them a parable,

Look at the fig tree, and all the trees: <sup>30</sup>when they produce leaves, when you see it for yourselves, you know that summer is near. <sup>31</sup>In like manner, when you see these things, you know that God's kingdom is near. <sup>32</sup>Indeed I assure you that this generation shall not pass away until all things have happened. <sup>33</sup>Heaven and earth shall pass away, but my words shall never pass away.

<sup>34</sup>Watch yourselves, so that your hearts do not become weighed down in reveling, drunkenness, and anxieties of everyday life. That day shall come on you suddenly <sup>35</sup>like a trap; it shall come upon everyone who dwells on the face of the earth. <sup>36</sup>Watch and pray at all times, so that you may be able to escape all these things that are about to happen, and to stand before the Son of man.

<sup>37</sup>He continued to teach in the temple every day, and spent each night in the mount of Olives. <sup>38</sup>All the people kept on coming to the temple early each morning to hear him.

**22** The feast of unleavened bread drew near, which is called the Passover. <sup>2</sup>The chief priests and the scribes

were seeking a way to destroy him, but they were afraid of the people. <sup>3</sup>Satan entered Judas Iscariot—one of the twelve—<sup>4</sup>and he went out and conferred with the chief priests and captains about how he might deliver Jesus to them. <sup>5</sup>They rejoiced, and promised to give him money. <sup>6</sup>He agreed, and started seeking an opportunity, to deliver him to them in the absence of a crowd.

<sup>7</sup>The day of unleavened bread arrived, when it was necessary to sacrifice the Passover. <sup>8</sup>Jesus sent Peter and John, saying, “Go and prepare the Passover for us.” <sup>9</sup>They said to him, “Where do you want us to prepare it?” <sup>10</sup>He said,

Look! When you go into the city, a man carrying a pitcher of water will meet you: follow him into the house which he enters, <sup>11</sup>and say to the householder, “The Teacher asks, ‘Where is the guest room, where I may eat the Passover with my disciples?’ ” <sup>12</sup>He will show you a large furnished room upstairs. Prepare the Passover there.

<sup>13</sup>They went and found everything as the Lord had told them, and prepared the Passover.

<sup>14</sup>The hour arrived, and Jesus sat at the table with his apostles. <sup>15</sup>He said to them,

I have deeply longed to eat this Passover with you before I suffer, <sup>16</sup>for I assure you that I will not again eat it until it is fulfilled in God’s kingdom.

<sup>17</sup>He took a cup, and gave thanks, and said,

Take this and distribute it among yourselves. <sup>18</sup>I assure you that I will not from now on drink of the fruit of the vine until God’s kingdom has come.

<sup>19</sup>He took bread, and gave thanks, and broke it, and gave it to them, saying, “This is my body which is given for you. Do this in my memory.” <sup>20</sup>Likewise, he took the cup after supper, saying,

This cup is the new covenant in my blood which is poured out for you. <sup>21</sup>But look! The hand of the one

who betrays me is on the table. <sup>22</sup>The Son of man goes even as it has been determined, but woe to that man by whom he is betrayed.

<sup>23</sup>They began to question among themselves which one of them was going to do this.

<sup>24</sup>Then there was a dispute among them as to which one of them was recognized as the greatest. <sup>25</sup>Jesus said to them,

The kings of the Gentiles rule over them, and those who exercise authority over them are called benefactors.

<sup>26</sup>But you shall not be this way. Let the greatest among you be as the youngest, and the leader as the servant.

<sup>27</sup>Who is greater, he who sits at the table, or he who serves? Is not the one at the table? But I am among you as one who serves.

<sup>28</sup>You have stayed with me during my trials; <sup>29</sup>and I assign to you a kingdom even as my Father has assigned a kingdom to me, <sup>30</sup>that you may eat and drink at my table in my kingdom; and you shall sit on thrones, judging the twelve tribes of Israel.

<sup>31</sup>Simon, Simon, Satan has asked for you, to sift you as wheat, <sup>32</sup>but I have prayed for you, that your faith may not fail; and when you have returned, strengthen your brothers.

<sup>33</sup>He said to him, "Lord, I am ready to go with you both to prison and to death." <sup>34</sup>Jesus answered, "I assure you, Peter, a rooster will not crow today until you have denied three times that you know me."

<sup>35</sup>And he said to them, "When I sent you without a purse, bag, and sandals, did you lack anything?" They answered, "Nothing." <sup>36</sup>Then he said to them,

But now he who has a purse take it, and likewise a bag; and let the one who does not have a sword sell his coat, and buy one. <sup>37</sup>I assure you that what has been written must be fulfilled in me, "he was numbered

among the criminals''; for that which is written about me has fulfillment.

<sup>38</sup>And they said, ''Lord, look! Here are two swords.'' He said to them, ''They are enough.''

<sup>39</sup>He went out to the mount of Olives, according to custom, and the disciples followed him. <sup>40</sup>When he was at the place, he said to them, ''Pray that you do not enter temptation.'' <sup>41</sup>He withdrew from them about a stone's throw, kneeled down, and prayed, <sup>42</sup>saying, ''Father, if you are willing, take this cup away from me! Nevertheless, let not my will be done, but yours.'' <sup>43</sup>An angel appeared from heaven and strengthened him.

<sup>44</sup>Becoming greatly distressed, he prayed more fervently; and his sweat became like clots of blood falling to the ground. <sup>45</sup>He arose from prayer and went to the disciples and found them sleeping from the grief. <sup>46</sup>He said to them, ''Why are you sleeping? Arise and pray that you do not enter temptation.''

<sup>47</sup>While he was yet speaking, behold, there was a crowd; and the one named Judas—who was one of the twelve—was leading them. He came near to kiss him. <sup>48</sup>Jesus said to him, ''Judas, do you betray the Son of man with a kiss?'' <sup>49</sup>The ones who were with him saw what was about to happen, and asked, ''Lord, shall we strike with the sword?'' <sup>50</sup>One of them struck the high priest's slave, and cut off his right ear. <sup>51</sup>Jesus answered, ''Enough! No more of this,'' and he touched the ear and healed him.

<sup>52</sup>Jesus spoke to the chief priests, the captains of the temple, and the elders who had come after him,

Have you come with swords and clubs as against a thief? <sup>53</sup>I was with you daily in the temple, and you did not raise a hand against me. But this is your hour, and the power of darkness.

<sup>54</sup>They seized him, led him away, and brought him into the high priest's house; and Peter was following at a distance. <sup>55</sup>They kindled a fire in the middle of the court-

yard, and sat down together, and Peter was sitting in their midst. <sup>56</sup>A certain servant-girl saw him as he sat near the light, looked straight at him, and said, "This man was with him." <sup>57</sup>But he denied, saying, "Woman, I do not know him."

<sup>58</sup>A while later, another saw him, and said, "You are one of them." Peter replied, "Man, I am not." <sup>59</sup>About an hour later, yet another insisted, saying, "Without a doubt, this man was with him, because he also is a Galilean." <sup>60</sup>But Peter answered, "Man, I do not know what you are saying." Immediately, while he was yet speaking, a rooster crowed. <sup>61</sup>The Lord turned and looked at Peter, who remembered the Lord's saying, "Before the rooster crows today, you will deny me three times." <sup>62</sup>He went outside, and wept bitterly. <sup>63</sup>Those holding Jesus were ridiculing him and beating him. <sup>64</sup>They blindfolded him, and asked him, saying, "Prophecy! Who hit you?" <sup>65</sup>They continued to say many other insulting things against him.

<sup>66</sup>When day came, the elders of the people (both the chief priests and scribes) assembled, and brought him into their council, <sup>67</sup>saying, "If you are the Christ, tell us." He replied to them,

If I tell you, you will not believe; <sup>68</sup>and if I ask you, you will not answer. <sup>69</sup>But from now on the Son of man shall sit at the right hand of God's power.

<sup>70</sup>They all said, "Are you then God's Son?" He answered, "You are saying that I am." <sup>71</sup>They exclaimed, "What further need do we have of testimony? We have heard for ourselves from his own mouth."

**23** And all the crowd arose and led him to Pilate. <sup>2</sup>They began to bring charges against him, saying, "We have found this man misleading our nation, forbidding to give tax to Caesar, and saying that he is Christ a king." <sup>3</sup>Pilate questioned him, "Are you the Jews' king?" Jesus replied, "You are speaking." <sup>4</sup>Then Pilate told the chief

priests and the crowd, "I find no guilt in this man." <sup>5</sup>But they insisted, saying, "He stirs up the people, teaching throughout Judea, beginning from Galilee to this place."

<sup>6</sup>Pilate heard what they said, and asked if the man was a Galilean. <sup>7</sup>After he learned that he was of Herod's jurisdiction, he sent him to Herod, who was in Jerusalem in those days. <sup>8</sup>Herod was very glad when he saw Jesus, because for a long time he had wanted to see him, for he had heard about him, and was hoping to see him perform some miracle.

<sup>9</sup>Herod asked him many questions, but he answered nothing. <sup>10</sup>The chief priests and the scribes stood and accused him sharply. <sup>11</sup>Herod and his soldiers treated him with contempt, and ridiculed him; they put a splendid robe on him, and sent him back to Pilate. <sup>12</sup>Herod and Pilate, who had been enemies until that day, became friends.

<sup>13</sup>Pilate summoned the chief priests and the rulers and the people, <sup>14</sup>and announced to them,

You brought this man before me as one who incites the people to revolt. Behold! I have judged him before you, and have found in him no guilt regarding the charges of which you accuse him; <sup>15</sup>and neither has Herod, for he has returned him to us. Behold! He has done nothing worthy of death. <sup>16</sup>I will therefore flog him and release him.

<sup>18</sup>The whole multitude shouted together, "Away with this man, and release to us Barabbas!" <sup>19</sup>(He was in prison for a certain insurrection in the city and for murder.) <sup>20</sup>Pilate again addressed them, wanting to release Jesus. <sup>21</sup>But they shouted, "Crucify, crucify him!" <sup>22</sup>He spoke to them a third time,

What evil has he done? I have found in him nothing worthy of death. Therefore, after flogging him, I will release him.



<sup>23</sup>But they persisted in demanding with loud cries that he be crucified, and their cries prevailed. <sup>24</sup>Pilate determined that their request should be granted: <sup>25</sup>he released the one whom they had requested, who had been imprisoned for insurrection and murder; and he delivered Jesus to their will.

<sup>26</sup>As they led him away, they seized Simon, a certain Cyrenian who was coming in from the country, and laid the cross on him to carry behind Jesus. <sup>27</sup>A large crowd of people was following him, and some women who were mourning and wailing. <sup>28</sup>Jesus turned toward them, and said,

Daughters of Jerusalem, do not weep for me; but weep for yourselves, and your children. <sup>29</sup>Behold! The days come when they shall say, "Blessed are those who are childless, and the wombs that have not conceived, and the breasts that have not nursed."

<sup>30</sup>Then they will begin to say to the mountains, "Fall on us," and to the hills, "Cover us." <sup>31</sup>If they do these things to the green wood, what shall they do when it withers?

<sup>32</sup>Then two others, who were criminals, were also led away with him to be killed. <sup>33</sup>They came to a place that is called "The Skull," and they crucified him and the criminals, one on the right and one on the left. <sup>34</sup>[Jesus said, "Father forgive them, because they do not know what they are doing."]

They cast lots to divide his garments. <sup>35</sup>The crowd stood there and watched. The rulers continued to sneer, saying, "He saved others, let him save himself, if he is God's Christ, the Chosen One." <sup>36</sup>The soldiers also approached him and mocked him, offering him sour wine, <sup>37</sup>and saying, "If you are the king of the Jews, save yourself." <sup>38</sup>And a superscription was placed above him, "This is the king of the Jews."

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<sup>39</sup>Then one of the criminals who were crucified taunted him, saying, "Are you not the Christ? Save yourself and us!" <sup>40</sup>But the other answered, rebuking him,

Do you not fear God, since you are under the same condemnation? <sup>41</sup>We indeed justly, for we are receiving just payment for the things we have done; but this man has done nothing wrong.

<sup>42</sup>Then he said, "Jesus, remember me when you come into your kingdom." <sup>43</sup>And he said to him, "Indeed, I assure you that you will be with me in Paradise today."

<sup>44</sup>It was already about noon, and darkness came on all the land until three o'clock. <sup>45</sup>The light of the sun failed, and the curtain of the temple was torn down the middle. <sup>46</sup>Jesus cried out with a loud voice, saying, "Father, I entrust my spirit into your hands." He said this, and died.

<sup>47</sup>The centurion saw what happened, and praised God, saying, "Certainly this man was righteous." <sup>48</sup>All the people, who had gathered for this spectacle, saw what happened, and went home, beating their breasts. <sup>49</sup>Everyone who knew him, and the women who were following him from Galilee, stood at a distance to see these things.

<sup>50</sup>And behold! A man named Joseph, who was a council member, and a good and righteous man, <sup>51</sup>who had not agreed with their decision and deed, who was from the Jewish city of Arimathea, was expecting God's kingdom. <sup>52</sup>He went to Pilate and asked for Jesus' body. <sup>53</sup>He took it down, wrapped it in a fine linen cloth, and placed it in a tomb cut out in rock in which no one ever before had been laid.

<sup>54</sup>It was the day of Preparation, and the sabbath was beginning. <sup>55</sup>The women who had followed, who had accompanied him from Galilee, looked at the tomb, and how his body was placed. <sup>56</sup>Then they went home and prepared aromatic spices and perfume. They rested on the sabbath, according to the commandment.

**24** On Sunday, at early dawn, they went to the tomb, carrying the aromatic spices which they had prepared. <sup>2</sup>They found the stone rolled away, <sup>3</sup>and went in, but did not find the body of the Lord Jesus. <sup>4</sup>While they were puzzled about this, behold! Two men in dazzling clothes stood before them. <sup>5</sup>They became terrified and bowed their faces to the ground. The men said to them,

Why are you seeking among the dead him who lives? <sup>6</sup>He is not here, but has been raised! Remember what he told you while he was yet with you in Galilee, <sup>7</sup>saying, "The Son of man must be delivered into the hands of sinful men, and be crucified and be raised on the third day."

<sup>8</sup>They remembered his words, <sup>9</sup>turned back from the tomb and told all these things to the eleven and to all the others. <sup>10</sup>Mary of Magdala, Joanna, Mary (James' mother), and the rest of the women were with them. They were telling the apostles these things; <sup>11</sup>but their words appeared to them as idle talk, and they did not believe them. <sup>12</sup>However, Peter got up and ran to the tomb. He stooped down and saw only the linen cloths, and then returned home, wondering in himself about what had happened.

<sup>13</sup>And behold! Two of them were going on the same day to Emmaus (a village seven and a half miles from Jerusalem), <sup>14</sup>and were talking with each other about all these events. <sup>15</sup>While they were talking and questioning, Jesus himself drew near and was walking with them. <sup>16</sup>However, their eyes were held back so as not to recognize him.

<sup>17</sup>He asked them, "What are these words which you are exchanging with each other while you walk?" They stood still, looking downcast. <sup>18</sup>One of them, named Cleopas, replied, "Are you the only visitor in Jerusalem who does not know the things that have happened in these days?"

<sup>19</sup>He asked them, "What things?" They said,

The things about Jesus of Nazareth, who was a powerful prophet in action and speech before God and all the people, <sup>20</sup>how the chief priests and our rulers handed him over to be sentenced to death, and crucified him. <sup>21</sup>We were hoping that he would soon redeem Israel, but besides all this, it is the third day since these things happened.

<sup>22</sup>Also, some of our women have astonished us: they were at the tomb early, <sup>23</sup>but did not find his body; they returned and reported a vision of angels who said that he is alive. <sup>24</sup>Then some of those with us went to the tomb and found it as the women had reported, but they did not see him.

<sup>25</sup>He replied,

You foolish men and slow in heart to believe everything which the prophets spoke! <sup>26</sup>Was it not necessary for the Christ to suffer these things and to enter his glory?

<sup>27</sup>Then he explained to them all the things in the scriptures about himself, beginning with Moses and all the prophets.

<sup>28</sup>As they approached the village where they were going, he acted as if he would go farther. <sup>29</sup>However, they urged him, saying, "Stay with us, for it is almost evening, and the day has already drawn to a close." Then he went in to stay with them.

<sup>30</sup>While he sat at the table, he took bread and gave thanks and gave it to them, <sup>31</sup>and their eyes were opened and they recognized him. Then he disappeared. <sup>32</sup>They said to each other, "Was not our heart burning in us as he was speaking to us on the road, as he was opening to us the scriptures?"

<sup>33</sup>They arose and returned to Jerusalem, and they found the eleven gathered together, and the others with them, <sup>34</sup>saying, "Indeed the Lord has been raised and has appeared to Simon." <sup>35</sup>Then they reported what had happened on the road, and how they had recognized him in the breaking of the bread.

<sup>36</sup>While they were telling these things, he himself stood in their midst and said, "Peace to you." <sup>37</sup>They were startled, and became fearful, thinking that they were looking at a spirit. <sup>38</sup>He said,

Why are you disturbed, and why do questions rise in your heart? <sup>39</sup>Look at my hands and my feet, that it is I myself. Touch me and see, because a spirit does not have flesh and bones as you see that I have.

<sup>40</sup>After he said these things, he showed his hands and feet to them. <sup>41</sup>While they continued in their disbelief from joy and wonder, he asked them, "Do you have any food here?" <sup>42</sup>Then they gave him a piece of broiled fish. <sup>43</sup>He took it and ate before them, <sup>44</sup>and said,

These are my words which I spoke to you when I was with you, that all things written about me in Moses' law and in the prophets and in the psalms must be fulfilled.

<sup>45</sup>Then he opened their minds that they might understand the scriptures, <sup>46</sup>and said,

It is written that the Christ would suffer and rise from the dead on the third day, <sup>47</sup>and that a change of heart so that sins might be forgiven should be preached in his name to all the nations, beginning from Jerusalem. <sup>48</sup>You are witnesses of these things. <sup>49</sup>Behold, I am sending my Father's promise upon you. Stay in the city until you are clothed with power from above.

<sup>50</sup>Then he led them out to Bethany, where he lifted up his hands and he blessed them. <sup>51</sup>As he did so, he parted from them and was carried into heaven. <sup>52</sup>They worshiped him, and returned to Jerusalem with great joy, <sup>53</sup>and they were constantly in the temple, praising God.

# John

**1** In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>This one was in the beginning with God. <sup>3</sup>All things were created by him, and without him nothing was created. <sup>4</sup>Life was in him, and the life was the light of men. <sup>5</sup>The light shines in the darkness, and the darkness has not put it out.

<sup>6</sup>There was a man sent from God, whose name was John. <sup>7</sup>He came as a witness to testify about the light, in order that all might believe through him. <sup>8</sup>He was not that light, but he came to testify about the light.

<sup>9</sup>The real light which enlightens every man came into the world. <sup>10</sup>He was in the world, and the world was created by him, but the world did not know him. <sup>11</sup>He came to his own things, but his own people did not receive him. <sup>12</sup>He gave the right to become God's children to everyone who received him, even to the ones who believe on his name, <sup>13</sup>who were born, not of blood, neither of the will of the flesh, nor of human will, but of God.

<sup>14</sup>The Word became flesh and lived with us, and we saw his splendor, the splendor as of the unique one from the Father, full of grace and truth. <sup>15</sup>John testified about him, and cried out,

This is he of whom I said, "The one who comes after me is my superior, for he existed before me." <sup>16</sup>We all have received of his fullness, and grace upon grace. <sup>17</sup>The law was given through Moses; grace and truth came through Jesus Christ. <sup>18</sup>No one has ever seen God. The

unique Son, who is in the Father's bosom, has fully made him known.

<sup>19</sup>This is John's testimony when the Jews from Jerusalem sent priests and Levites to ask, "Who are you? Are you Elijah?" <sup>20</sup>He spoke out openly and did not deny, but declared, "I am not the Christ." <sup>21</sup>They inquired, "Who then? Are you Elijah?" He replied, "I am not." "Are you the prophet?" He answered, "No."

<sup>22</sup>They said to him, "Who are you, that we may answer those who sent us? What do you say about yourself?" <sup>23</sup>He answered, "I am 'a voice crying in the desert: make the Lord's way straight,' even as Isaiah the prophet said." <sup>24</sup>They were sent from the Pharisees, <sup>25</sup>and they asked, "Why are you immersing, if you are neither the Christ nor Elijah nor the prophet?" <sup>26</sup>John replied,

I immerse in water; in the midst of you there stands one whom you do not know, <sup>27</sup>the one who comes after me, the strap of whose sandal I am unworthy to untie. <sup>28</sup>These events took place in Bethabara beyond the Jordan where John was immersing.

<sup>29</sup>The next day, he saw Jesus coming to him, and he said,

Behold! The Lamb of God who takes away the world's sin. <sup>30</sup>This is he of whom I said, "A man comes after me who is my superior, for he existed before me." <sup>31</sup>I did not know him, but I came immersing in water, so that he might be made known to Israel.

<sup>32</sup>And John testified, saying,

I have seen the Spirit coming down as a dove from heaven and remaining on him. <sup>33</sup>I did not know him, but the one who sent me to immerse in water said, "On whom you see the Spirit coming down and remaining on him, this is the one immersing in the Holy Spirit."

<sup>34</sup>I have seen and have testified that this one is God's Son.

<sup>35</sup>The next day, John again was standing with two of his disciples, <sup>36</sup>and when he saw Jesus walking, he said,

## JOHN 1:37

“Behold! The Lamb of God!” <sup>37</sup>The two disciples heard him say this, and they followed Jesus. <sup>38</sup>Jesus turned and saw that they were following, and he asked, “What do you want?” They answered, “Rabbi (which means “Teacher”), where are you staying?” <sup>39</sup>He said to them, “Come, and you will see.”

They went and saw where he was staying, and they continued with him that day; it was about four in the afternoon. <sup>40</sup>Andrew, Simon Peter’s brother, was one of the two who heard John speaking and followed Jesus. <sup>41</sup>He first found his own brother Simon, and said to him, “We have found the Messiah” (which means “Christ”). <sup>42</sup>He brought him to Jesus, who looked at him, and said, “You are Simon, the son of Jonah; you shall be called Cephas” (which means “Peter”).

<sup>43</sup>The next day he wanted to go to Galilee, and he found Philip. Jesus said to him, “Follow me.” <sup>44</sup>Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup>Philip found Nathanael and said to him, “We have found him of whom Moses (in the law) and the prophets, wrote: Jesus of Nazareth, the son of Joseph.”

<sup>46</sup>Nathanael replied to him, “Can anything good be from Nazareth?” Philip said to him, “Come and see.” <sup>47</sup>Jesus saw Nathanael coming to him, and spoke about him, “Behold! A true Israelite, in whom is no deceit.” <sup>48</sup>Nathanael said to him, “How is it that you know me?” Jesus answered, “Before Philip called you, while you were under the fig tree, I saw you.” <sup>49</sup>Nathanael replied, “Rabbi, you are God’s Son! You are Israel’s King!” <sup>50</sup>Jesus said, “Do you believe because I said that I saw you under the fig tree? You shall see greater things than these.” <sup>51</sup>And he said to him, “Truly, truly, I assure you, you shall see heaven opened, and God’s angels going up and coming down on the Son of man.”

**2** On the third day there was a wedding in Cana of Galilee, and Jesus’ mother was there. <sup>2</sup>Both Jesus and



his disciples were invited to the wedding. <sup>3</sup>When the wine was gone, Jesus' mother said to him, "They have no wine." <sup>4</sup>Jesus said to her, "Woman, what have I to do with you? My hour has not yet come." <sup>5</sup>His mother said to the servants, "Do whatever he tells you." <sup>6</sup>Six stone jars were set there, according to the Jews' purification rites, each holding twenty or thirty gallons.

<sup>7</sup>Jesus said to them, "Fill the jars with water." They filled them to the top. <sup>8</sup>Then he said to them, "Now draw out and carry it to the chief steward," and they did so. <sup>9</sup>The steward tasted the water which had become wine, and did not know where it came from (however, the servants who had drawn the water knew), and he called the bridegroom, <sup>10</sup>and said to him,

Every man first sets out the good wine, and when they have drunk freely, the inferior; but you have kept the good wine until now.

<sup>11</sup>Jesus did this beginning of signs in Cana of Galilee, and displayed his glory, and his disciples believed in him.

<sup>12</sup>After this, he went down to Capernaum, with his mother and his brothers and his disciples, and they remained there not many days. <sup>13</sup>The Jewish Passover was near, and Jesus went up to Jerusalem. <sup>14</sup>He found in the temple those who sold oxen, sheep, and doves, and the moneychangers sitting. <sup>15</sup>He made a whip of ropes, and drove all out of the temple, both the oxen and the sheep, and he poured out the coins of the moneychangers, and upset their tables. <sup>16</sup>He said to those who sold doves, "Take these away. Stop turning my Father's house into a market-house."

<sup>17</sup>His disciples remembered that it is written, "Zeal for your house shall consume me." <sup>18</sup>The Jews answered him, "What sign do you show us that you are doing these things?" <sup>19</sup>Jesus said, "Destroy this temple, and in three days I will raise it up." <sup>20</sup>The Jews replied, "This temple has been under construction for forty-six years, and you

## JOHN 2:21

will raise it up in three days?" <sup>21</sup>But he was speaking about his body as the temple. <sup>22</sup>After he was raised up from the dead, his disciples remembered that he had said this, and they believed the scripture and what Jesus had said.

<sup>23</sup>While he was in Jerusalem at the Passover during the feast, many believed in his name, seeing the signs which he was doing. <sup>24</sup>But Jesus did not entrust himself to them, because he knew all men, <sup>25</sup>and because he had no need that anyone should testify about man, for he himself knew what is in man.

**3** Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup>He came to Jesus at night, and said,

Rabbi, we know that you are a teacher who has come from God, for no one can do these signs which you are doing, unless God is with him.

<sup>3</sup>Jesus answered, "Truly, truly, I assure you, unless one is born again, he cannot see God's kingdom." <sup>4</sup>Nicodemus said to him, "How can a man when he is old be born again? Can he enter his mother's womb a second time and be born?" <sup>5</sup>Jesus replied,

Truly, truly, I assure you, unless one is born of water and Spirit, he cannot enter God's kingdom. <sup>6</sup>Flesh is born of flesh, and spirit is born of Spirit. <sup>7</sup>Do not be surprised that I said to you, "it is necessary for you to be born again." <sup>8</sup>The wind blows where it wishes, and you hear its sound, but you know neither where it comes from, nor where it goes. So is everyone who is born of the Spirit.

<sup>9</sup>Nicodemus asked, "How can these things be?" <sup>10</sup>Jesus said,

Are you a teacher in Israel and do not understand these things? <sup>11</sup>Truly, truly, I assure you, we speak what we know, and testify what we have seen, but you do not receive our testimony. <sup>12</sup>If I have spoken to you

of earthly things and you do not believe, how will you believe if I speak to you of heavenly things? <sup>13</sup>No one has gone up into heaven, except the one who came down out of heaven, the Son of man.

<sup>14</sup>As Moses lifted up the snake in the desert, even so must the Son of man be lifted up, <sup>15</sup>in order that everyone who believes may have eternal life in him. <sup>16</sup>God so loved the world that he gave his unique Son, in order that everyone who believes in him might not perish, but may have eternal life.

<sup>17</sup>God did not send his Son into the world to judge the world, but that the world might be saved through him. <sup>18</sup>The one who believes in him is not judged; but the one who does not believe has already been judged, because he has not believed in the name of the unique Son of God.

<sup>19</sup>And this is the judgment, that light has come into the world, but men loved darkness rather than the light, for their works were wicked; <sup>20</sup>everyone who does evil hates the light, and does not come to the light, lest his works would be condemned. <sup>21</sup>And everyone whose works are true comes to the light, so that his works may be revealed, that they have been done in God.

<sup>22</sup>After these things, Jesus and his disciples came into the Judean country, where he spent some time, and was immersing. <sup>23</sup>And John was immersing in Aenon near Salem, because many waters were there, and they were coming and were being immersed, <sup>24</sup>for John had not yet been imprisoned.

<sup>25</sup>A questioning with the Jews about purification arose from John's disciples. <sup>26</sup>They came to John and said to him, "Rabbi, he who was with you beyond the Jordan, of whom you testified, behold! He is immersing, and everyone is going to him." <sup>27</sup>John answered,

A man can receive nothing except it has been given to him from heaven. <sup>28</sup>You yourselves bear witness to

## JOHN 3:29

me that I said, "I am not the Christ, but I have been sent before him." <sup>29</sup>The bridegroom has the bride; but the friend of the groom, who stands and listens to him, rejoices greatly because of the groom's voice. Therefore, this joy of mine has been made full.

<sup>30</sup>He must increase, but I must decrease. <sup>31</sup>The one who comes from above is superior to all. The one who is of the earth is of the earth and speaks of the earth. The one who comes from heaven <sup>32</sup>testifies of what he has seen and heard, but no one is receiving his testimony. <sup>33</sup>The one who has received his testimony has certified that God is true.

<sup>34</sup>He whom God sent speaks the sayings of God, for he does not give the Spirit by measure. <sup>35</sup>The Father loves the Son, and has given all things into his hand. <sup>36</sup>The one who believes in the Son has eternal life; and the one who does not obey the Son shall not see life, but God's anger remains against him.

**4** The Lord knew that the Pharisees had heard that Jesus was making and immersing more disciples than John <sup>2</sup>(though Jesus himself was not immersing, but his disciples), <sup>3</sup>and he left Judea and went again to Galilee. <sup>4</sup>However, he had to pass through Samaria. <sup>5</sup>He came to the Samaritan city of Sychar, near the piece of ground that Jacob had given to his son Joseph, <sup>6</sup>where was Jacob's well.

About six o'clock, Jesus, who was tired from his travels, was sitting as he was at the well. <sup>7</sup>A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." <sup>8</sup>(The disciples had gone into the city to buy food.) <sup>9</sup>The Samaritan woman replied, "How is it that you, a Jew, ask a drink from me, a Samaritan woman?" (The Jews do not associate with Samaritans.) <sup>10</sup>Jesus answered,

If you knew God's gift, and who he is that asked you, "Give me a drink," you would have asked him, and he would have given you living water.

<sup>11</sup>She replied,

Sir, you have no bucket, and the well is deep. From where do you have living water? <sup>12</sup>Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons and his flocks?

<sup>13</sup>Jesus answered,

Everyone who drinks of this water will thirst again, <sup>14</sup>but whoever drinks of the water which I shall give him will never thirst; the water which I shall give will become in him a well of water springing up into eternal life.

<sup>15</sup>The woman said to him, "Sir, give me this water so that I will not thirst, neither come here to draw." <sup>16</sup>He said, "Go call your husband, and come back." <sup>17</sup>She replied, "I have no husband." Jesus said,

You have answered honestly, "I have no husband," <sup>18</sup>for you have had five husbands, and he whom you now have is not your husband. You have spoken truthfully.

<sup>19</sup>The woman said, "Sir, I see that you are a prophet. <sup>20</sup>Our fathers worshiped in this mountain, but you say that it is necessary to worship in Jerusalem." <sup>21</sup>Jesus answered,

Woman, believe me, the hour is coming when you will worship the Father, neither in this mountain, nor in Jerusalem. <sup>22</sup>You worship one whom you do not know, but we know the one whom we worship, for salvation is of the Jews. <sup>23</sup>But the hour comes and now is when the true worshipers will worship the Father in spirit and in truth, for the Father seeks such worshipers. <sup>24</sup>God is spirit, and those who worship him must worship in spirit and truth.

<sup>25</sup>The woman replied, "I know that when Messiah comes, the one who is called 'The Christ,' he will tell us everything." <sup>26</sup>Jesus answered, "I, the one speaking to you, am he."

<sup>27</sup>After he said this, his disciples returned, and were surprised that he was speaking with a woman; yet no one asked, "What are you asking?", or "Why are you talking with her?" <sup>28</sup>The woman then left her water jar, went into the city, and said to the people, <sup>29</sup>"Come see a man who told me everything I have done. He could not be the Christ, could he?" <sup>30</sup>They were coming out of the city and were going to him.

<sup>31</sup>In the meantime his disciples were urging him, "Rabbi, eat." <sup>32</sup>He replied, "I have food to eat about which you do not know." <sup>33</sup>The disciples began to ask among themselves, "Has someone brought food to him?" <sup>34</sup>Jesus answered,

My food is to do the will of him who sent me, and to finish his work. <sup>35</sup>Do you not say, "The harvest comes in four months"? Behold! I assure you, lift up your eyes and look on the fields: they are already white for the harvest.

<sup>36</sup>The reaper receives a reward, and gathers fruit for eternal life, so that the sower and the reaper rejoice together. <sup>37</sup>In this way the saying is true: "One sows and another reaps." <sup>38</sup>I have sent you to reap where you have not labored. Others have worked and you have entered their labor.

<sup>39</sup>Many of the Samaritans of that city believed on him because of the testimony of the woman who said, "He told me everything I have done." <sup>40</sup>When therefore the Samaritans came to him, they asked him to stay with them, which he did for two days. <sup>41</sup>Many more believed because of his message, <sup>42</sup>and they said to the woman,

No longer do we believe because of your report, for we ourselves have heard, and know that this man is truly the Savior of the world.

<sup>43</sup>After two days he departed for Galilee; <sup>44</sup>yet Jesus himself testified that a prophet has no honor in his own country. <sup>45</sup>When he arrived in Galilee, the Galileans re-

ceived him, since they had seen all of the things he did during the feast at Jerusalem (for they too had gone to the feast).

<sup>46</sup>Therefore he went again to Cana of Galilee, where he had turned the water into wine. And a certain officer of the king had a son who was sick in Capernaum. <sup>47</sup>When he heard that Jesus had come from Judea into Galilee, he went to him and asked him to come down and heal his son, for he was about to die. <sup>48</sup>Jesus replied, "If you do not see signs and wonders, you will not believe." <sup>49</sup>But the officer answered, "Sir, come down before my child dies."

<sup>50</sup>Jesus said to him, "Go. Your son lives." The man believed the word which Jesus had spoken and began his homeward journey. <sup>51</sup>As he was on the way, his slaves met him, and said that his son was alive. <sup>52</sup>He therefore asked them the hour of the lad's recovery. They replied, "The fever left him at seven o'clock yesterday." <sup>53</sup>The father therefore knew that it was at that hour when Jesus told him, "Your son lives;" and he himself and his whole household believed. <sup>54</sup>This was the second sign which Jesus did when he had come out of Judea into Galilee.

**5** After these things, at the time of the Jewish feast, Jesus went up to Jerusalem. <sup>2</sup>Now there is in Jerusalem by the sheep gate a pool with five porches that is called in Hebrew, *Bethzatha*. <sup>3</sup>In these a multitude was lying: the sick, blind, crippled, and paralyzed, [waiting for a movement of the water. <sup>4</sup>At an appointed time, the Lord's angel descended into the pool and stirred the water. The first one who stepped in after the stirring of the water was cured of whatever disease he had.]

<sup>5</sup>A man was there who had an illness thirty-eight years. <sup>6</sup>Jesus saw him lying there, and knew how long he had been afflicted, and asked him, "Do you wish to be well?" <sup>7</sup>The sick man answered him,

## JOHN 5:8

Sir, I have no one to put me into the pool when the water is stirred; while I am coming, someone steps in before me.

<sup>8</sup>Jesus said to him, "Arise, take your stretcher and walk."

<sup>9</sup>The man immediately became well, picked up his stretcher, and started walking.

That day was a sabbath. <sup>10</sup>The Jews were saying to the man who had been healed, "It is the sabbath; it is not lawful for you to take up your stretcher." <sup>11</sup>He replied, "The one who cured me said, 'Take up your stretcher and walk.' " <sup>12</sup>They asked him, "Who is the man who said to you, 'Take up your stretcher and walk'?" <sup>13</sup>But the healed man did not know who he was, for Jesus had left unnoticed, since a crowd was there.

<sup>14</sup>After these things, Jesus found the man in the temple and said to him, "See! You are well. Sin no more, so that a worse thing does not happen to you." <sup>15</sup>Then the man went and reported to the Jews that it was Jesus who had cured him.

<sup>16</sup>On account of this, the Jews began to persecute Jesus, because he did these things on the sabbath. <sup>17</sup>Jesus said to them, "My Father works until now, and I work." <sup>18</sup>Because he said this, the Jews were seeking even more to kill him, for not only was he breaking the sabbath, but he was also saying that God was his own Father, making himself equal to God. <sup>19</sup>Jesus replied to them,

Truly, truly, I assure you that the Son can do nothing of himself except what he sees the Father doing, for whatever the Father does, the Son also does. <sup>20</sup>The Father loves the Son, and shows him the things he does; and he will show him greater works than these, that you may marvel.

<sup>21</sup>As the Father raises the dead and makes them alive, so the Son makes alive whom he wills. <sup>22</sup>The Father judges no one, but he has given all judgment to the Son, <sup>23</sup>so that all may honor the Son as they honor the



Father. He who does not honor the Son does not honor the Father who sent him.

<sup>24</sup>Truly, truly, I assure you that he who hears my teaching and believes in him who sent me has eternal life; he does not come into judgment, but has passed out of death into life. <sup>25</sup>Truly, truly, I assure you that the hour comes, and now is, when the dead will hear the voice of God's Son, and those who have heard will live.

<sup>26</sup>As the Father has life in himself, so he has given to the Son, to have in himself. <sup>27</sup>He has given authority to him to judge, because he is the Son of man. <sup>28</sup>Do not be surprised at this, because the hour comes in which all those in the graves will hear his voice, <sup>29</sup>and will come out: those who have done good things to a resurrection of life; but those who have done evil things to a resurrection of condemnation.

<sup>30</sup>I can do nothing of myself; I judge as I hear, and my judgment is right, because I do not seek my own will, but the will of the Father who has sent me. <sup>31</sup>If I testify about myself, my testimony is not true; <sup>32</sup>another testifies about me, and I know that his testimony is true.

<sup>33</sup>You sent to John, and he has testified about the truth. <sup>34</sup>However, I do not receive human testimony. I am saying these things that you may be saved. <sup>35</sup>He was a burning and shining lamp, and you were willing to rejoice for a while in his light. <sup>36</sup>But I have a testimony greater than John's: the works which the Father has given me to finish, the works themselves which I do testify of me, that the Father has sent me.

<sup>37</sup>The Father who has sent me has testified of me. You have never heard his voice, neither have you seen his form. <sup>38</sup>You do not have his teaching abiding in you, for you do not believe in the one whom he has sent. <sup>39</sup>You search the scriptures, because you think that you have

eternal life in them; instead they testify of me; <sup>40</sup>but you are not willing to come to me, that you might have life.

<sup>41</sup>I do not receive glory from men; <sup>42</sup>but I know you, that you do not have God's love in you. <sup>43</sup>I have come in my Father's name, but you do not receive me; if another comes in his own name, you will receive him.

<sup>44</sup>How can you believe, since you receive glory from one another, but you do not seek the glory from the only God?

<sup>45</sup>Do not think that I will accuse you before the Father. He who accuses you is Moses, in whom you have hoped. <sup>46</sup>If you had believed Moses, you would also believe me, for he wrote about me. <sup>47</sup>If you do not believe his writings, how will you believe my words?

**6** After these things, Jesus went away to the other side of the sea of Galilee, that is, of Tiberias. <sup>2</sup>A large crowd was following him, because they saw the miracles that he was performing for the sick. <sup>3</sup>Jesus went up into the mountain and was sitting there with his disciples. <sup>4</sup>Now the Passover, the Jewish feast, was drawing near.

<sup>5</sup>Jesus looked up and saw a large crowd coming to him, and he said to Philip, "Where shall we buy bread, that these people may eat?" <sup>6</sup>Now he was saying this to test him, for he knew what he was about to do. <sup>7</sup>Philip replied, "Forty dollars worth of bread would not be enough for each to receive a little."

<sup>8</sup>One of the disciples, Andrew, Simon Peter's brother, said, <sup>9</sup>"A boy here has five barley loaves and two little fish, but what are these among so many?" <sup>10</sup>Jesus said, "Have the people to sit down." There was much grass in the place. The men—about five thousand in all—sat down. <sup>11</sup>Jesus received the loaves and gave thanks, and distributed them to those who were sitting, and likewise also the fish, as much as they wanted. <sup>12</sup>When they were satisfied, he said to the disciples, "Gather the fragments, so that nothing be lost." <sup>13</sup>They gathered the fragments left over from the

five loaves of the barley bread which the people had eaten, and filled twelve baskets.

<sup>14</sup>The people who saw the sign which he did were saying, "Indeed this is the prophet who comes into the world." <sup>15</sup>Jesus saw that they were about to come and seize him, to make him a king, and he went again into a mountain alone.

<sup>16</sup>Evening came, and his disciples went down to the sea, <sup>17</sup>entered a boat, and started going across the sea to Capernaum. Darkness had already come, but Jesus had not yet come to them. <sup>18</sup>A strong wind was blowing, and the sea was growing rough. <sup>19</sup>After they rowed about three or three and a half miles, they saw Jesus walking on the sea, and he came near the boat, and they were afraid. <sup>20</sup>He said to them, "It is I. Do not be afraid." <sup>21</sup>They were wanting to receive him into the boat, but immediately the boat was at the landing where they were going.

<sup>22</sup>On the next day the crowd that had stood on the other side of the sea noticed that there was only one boat there, and that Jesus had not gone with his disciples in that boat, but that the disciples had gone away alone. <sup>23</sup>However, other boats from Tiberias had come near the place where they had eaten the bread after Jesus had given thanks. <sup>24</sup>The crowd realized that neither Jesus nor his disciples were there, and they themselves entered boats and sailed to Capernaum seeking Jesus.

<sup>25</sup>When they found him across the sea, they asked him, "Rabbi, when did you come here?" <sup>26</sup>Jesus answered them,

Truly, truly, I assure you that you are seeking me, not because you saw the signs, but because you ate of the loaves and were filled. <sup>27</sup>Do not work for the food that perishes, but for that which abides into eternal life, which the Son of man, whom God the Father has certified, will give to you.

**JOHN 6:28**

<sup>28</sup>They asked him, "What shall we do to accomplish God's works?" <sup>29</sup>Jesus answered them, "God's work is that you believe in the one whom he has sent." <sup>30</sup>They asked him,

What sign are you doing, that we may see and believe in you? What work are you doing? <sup>31</sup>Our fathers ate manna in the desert, as it is written, "He gave them bread from heaven to eat."

<sup>32</sup>Jesus answered,

Truly, truly, I assure you that Moses did not give you bread from heaven, but my Father gives you the true bread from heaven. <sup>33</sup>God's bread is the one who comes down from heaven and gives life to the world.

<sup>34</sup>They said, "Lord, give us this bread always!" <sup>35</sup>Jesus replied,

I am the bread of life. He who comes to me shall never hunger, and he who believes in me shall never thirst. <sup>36</sup>I have told you that you have seen me, but do not believe.

<sup>37</sup>Every one whom the Father gives me shall come to me, and I will never cast out the one who comes to me. <sup>38</sup>I have not come down from heaven to do my own will, but the will of him who sent me. <sup>39</sup>This is the will of him who sent me: that I not lose anyone of all whom he has given me, but that I raise him up in the last day. <sup>40</sup>This is my Father's will: that everyone who sees the Son and believes in him may have eternal life, and that I raise him up in the last day.

<sup>41</sup>The Jews were complaining about him, because he said, "I am the bread which comes down from heaven"; <sup>42</sup>and they were asking, "Is this not Jesus, the son of Joseph, whose father and mother we know? How can he say, 'I have come down from heaven'?" <sup>43</sup>Jesus answered,

Stop complaining among yourselves. <sup>44</sup>No one can come to me except the Father who sent me draw him, and I will raise him up in the last day. <sup>45</sup>It is written in the prophets, "Everyone shall be taught of God." Every-

one who has heard and has learned from the Father comes to me. <sup>46</sup>No one has seen the Father except the one who is from God. <sup>47</sup>Truly, truly, I assure you that he who believes in me has eternal life.

<sup>48</sup>I am the bread of life. <sup>49</sup>Your fathers ate manna in the desert and died. <sup>50</sup>This is the bread who comes down from heaven, of whom one may eat and not die. <sup>51</sup>I am the living bread who has come down from heaven. If anyone eats of this bread he shall live for ever. The bread which I will give for the life of the world is my flesh.

<sup>52</sup>The Jews were quarreling among themselves, "How can he give us his flesh to eat?" <sup>53</sup>Jesus said,

Truly, truly, I assure you that if you do not eat the flesh of the Son of man and drink his blood, you do not have life in yourselves. <sup>54</sup>He who eats my flesh and drinks my blood has eternal life, and I will raise him up in the last day. <sup>55</sup>My flesh is true food, and my blood is true drink. <sup>56</sup>He who eats my flesh and drinks my blood abides in me, and I in him.

<sup>57</sup>As the living Father has sent me and I live through the Father, so the one who eats me shall live through me. <sup>58</sup>This is the bread which has come down from heaven, not as your fathers ate and died. He who eats this bread shall live forever.

<sup>59</sup>He spoke these things in the synagogue while he was teaching in Capernaum.

<sup>60</sup>Many of his disciples heard this, and said, "This is a hard saying. Who can listen to it?" <sup>61</sup>When Jesus knew within himself that his disciples were grumbling, he asked them,

Does this shock you? <sup>62</sup>What then if you were to see the Son of man ascending to where he was before? <sup>63</sup>The spirit gives life; the flesh profits nothing. The words which I have spoken to you are spirit and life. <sup>64</sup>But some of you do not believe.

(Jesus knew from the beginning who would not believe, and who would betray him.) <sup>65</sup>And he was saying, "Because of this I have told you that no one can come to me except it be given to him of the Father."

<sup>66</sup>Therefore many of his disciples turned back, and did not walk with him any more. <sup>67</sup>Jesus asked the twelve, "Do you also wish to go away?" <sup>68</sup>Simon Peter answered,

Lord, to whom shall we go? You have the words of eternal life; <sup>69</sup>and we have believed and have known that you are God's Holy One.

<sup>70</sup>Jesus replied, "Have I not chosen you twelve, and one of you is a devil?" <sup>71</sup>Now he was speaking about Judas, the son of Simon Iscariot, for he was the one of the twelve who was about to betray him.

**7** After these things Jesus was walking in Galilee; he did not want to walk in Judea, because the Jews were trying to kill him. <sup>2</sup>Now the time for the Jewish feast of tabernacles was near. <sup>3</sup>His brothers said to him,

Leave this place and go to Judea, that your disciples may see the works you are doing, <sup>4</sup>for no one does anything secretly if he wants to be known publicly. If you are doing these things, show yourself to the world.

<sup>5</sup>His brothers did not believe in him. <sup>6</sup>Jesus replied,

My time has not yet come, but your time is always ready. <sup>7</sup>The world cannot hate you, but it hates me, because I am testifying that its works are evil. <sup>8</sup>You go to the feast. I am not yet going, for my appointed time is not fulfilled.

<sup>9</sup>He said these things, and he himself stayed in Galilee.

<sup>10</sup>After his brothers had gone to the feast, then he himself went up, not openly, but secretly. <sup>11</sup>At the feast the Jews were hunting him, saying, "Where is he?" <sup>12</sup>There was extensive discussion among the multitudes about him. Some were saying, "He is good;" but others said, "No! He deceives the people." <sup>13</sup>However, no one was speaking openly of him, because they were afraid of the Jews.

<sup>14</sup>In the middle of the feast Jesus went up into the temple and was teaching. <sup>15</sup>The Jews were astonished, saying, "How does one who has never learned know letters?" <sup>16</sup>Jesus answered,

My teaching is not mine, but his who sent me. <sup>17</sup>If anyone wishes to do his will, he will know of the teaching, whether it is from God, or if I speak from myself. <sup>18</sup>The one who speaks from himself seeks his own glory, but he who seeks the glory of the one who sent him is true, and there is no unrighteousness in him. <sup>19</sup>Did not Moses give you the law? But none of you keeps it. Why are you trying to kill me?

<sup>20</sup>The crowd answered, "You have a demon. Who is trying to kill you?" <sup>21</sup>Jesus continued,

I did one work, and all of you marvel. <sup>22</sup>Moses gave you circumcision (though it is not from Moses, but from the fathers) and you circumcise a man on the sabbath. <sup>23</sup>If a man receives circumcision on the sabbath (that Moses' law not be broken), why are you angry with me when I heal a man on the sabbath? <sup>24</sup>Do not judge according to appearance, but judge righteous judgment.

<sup>25</sup>Some of the inhabitants of Jerusalem were saying,

Is not this the man they are trying to kill? <sup>26</sup>But look! He is speaking openly, and they are not saying anything to him. Is it possible that the rulers indeed know that this is the Christ? <sup>27</sup>We know where this man is from, but when the Christ comes, no one knows from where.

<sup>28</sup>Jesus was teaching in the temple, and called out, saying,

You both know me, and from where I have come. I have not come from myself, but he who sent me is true, whom you do not know. <sup>29</sup>I know him because I am from him and he sent me.

<sup>30</sup>They were seeking to seize him, but no one laid a hand on him, for his hour had not yet come. <sup>31</sup>Many people of the crowd believed in him, and said, "When the

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Christ comes, will he do more signs than this man has done?"

<sup>32</sup>The Pharisees heard that there was much secret discussion about him, and they and the chief priests sent officers to seize him. <sup>33</sup>Jesus said,

I am with you for yet a little while before I go to him who sent me. <sup>34</sup>You will look for me, but will not find me; and you cannot come where I am.

<sup>35</sup>The Jews said among themselves,

Where is he about to go that we will not find him? Will he go to the dispersion among the Greeks and teach the Greeks? <sup>36</sup>What does he mean by saying, "You will look for me, but will not find me; and you cannot come where I am"?

<sup>37</sup>On the last day of the feast, the great day, Jesus called out,

If anyone thirsts, let him come to me and drink.

<sup>38</sup>Whoever believes in me, as the scripture says, rivers of living water shall flow from within him.

<sup>39</sup>He said this about the Spirit, whom those who believed in him were about to receive; for the Spirit had not been given, because Jesus had not yet been glorified.

<sup>40</sup>Therefore, some of the members of the crowd who had heard these words were saying, "Indeed, this man is the prophet;" <sup>41</sup>but others were saying, "This is the Christ." However, others skeptically asked, "Does the Christ come from Galilee? <sup>42</sup>Does not the scripture say that the Christ is David's offspring, and comes from Bethlehem, David's hometown?" <sup>43</sup>There was therefore a division in the crowd because of him. <sup>44</sup>Some wanted to seize him, but no one laid hands on him.

<sup>45</sup>The officers therefore returned to the chief priests and Pharisees, who asked them, "Why did you not bring him?" <sup>46</sup>The officers replied, "A man has never spoken this way!" <sup>47</sup>The Pharisees therefore asked them,



Are you also deceived? <sup>48</sup>Has any ruler or any Pharisee believed in him? <sup>49</sup>But this mob—which is ignorant of the law—is accursed.

<sup>50</sup>Then one of them, Nicodemus, who had come to him earlier, asked them, <sup>51</sup>“Does our law judge a man before it hears from him and knows what he is doing?” <sup>52</sup>They replied, “Are you also of Galilee? Search and see that no prophet comes from Galilee.” [[<sup>53</sup>Then they went away, each to his own house.

**8** But Jesus went into the mount of Olives. <sup>2</sup>However, he was in the temple very early in the morning, and all the people were coming to him. He sat down and started teaching them.

<sup>3</sup>The scribes and Pharisees brought to him a woman taken in the act of adultery. They stood her in the midst, <sup>4</sup>and said to him, “Teacher, this woman was taken in the very act of adultery. <sup>5</sup>Moses commanded us in the law to stone such women. What do you say?” <sup>6</sup>They said this to try him, that they might make an accusation against him. Jesus stooped down and began writing on the ground with his finger. <sup>7</sup>As they continued to question him, Jesus stood up and said to them, “Let him who is sinless among you first cast a stone at her.” <sup>8</sup>He again stooped down and was writing on the ground.

<sup>9</sup>They heard this and began going out, one by one, beginning with the older ones, until he was left alone with the woman. <sup>10</sup>Jesus arose and said to her, “Woman, where are they? Has no one condemned you?” <sup>11</sup>She replied, “No one, Lord.” Jesus said, “Neither do I. Go and sin no more.”]]

<sup>12</sup>Jesus spoke again to them, saying, “I am the light of the world: the one who follows me shall not walk in darkness, but shall have the light of life.” <sup>13</sup>The Pharisees responded, “You testify about yourself; your witness is not true!” <sup>14</sup>Jesus answered,

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Though I testify of myself, my witness is true, for I know where I came from, and where I am going; but you know neither from where I come, nor where I am going. <sup>15</sup>You judge according to the flesh; I judge no one. <sup>16</sup>But if I judge my judgment is true, for I am not alone: the Father who sent me is with me. <sup>17</sup>It is written in your law that the testimony of two men is true: <sup>18</sup>I testify of myself, and the Father who sent me testifies of me.

<sup>19</sup>They were asking him, "Where is your father?" He answered, "You know neither me nor my Father. If you had known me, you would also have known my Father."

<sup>20</sup>He said these things in the treasury as he was teaching in the temple. No one seized him, for his hour had not yet come.

<sup>21</sup>He said to them again, "I am leaving, and you will look for me, and you shall die in your sin. You cannot come where I go." <sup>22</sup>Because he said, "You cannot come where I go," the Jews were asking, "Is he going to kill himself?" <sup>23</sup>He replied,

You are of the nature of the things of this world, but I am of the nature of things above; you are from this world, but I am not from this world. <sup>24</sup>I said to you, "You shall die in your sins," for if you do not believe that I am he, you shall die in your sins.

<sup>25</sup>They asked him, "Who are you?" Jesus answered,

Even what I told you at the beginning. <sup>26</sup>I have many things to speak and to judge about you. He who sent me is true, and I speak to the world the things I hear from him.

<sup>27</sup>They did not understand that he spoke to them of the Father. <sup>28</sup>Jesus continued,

When you lift up the Son of man, then you will know that I am he, and I do nothing of myself; but as the Father teaches me, I speak these things. <sup>29</sup>He who sent

me is with me. The Father does not leave me alone, for I always do the things pleasing to him.

<sup>30</sup>He said these things, and many believed in him.

<sup>31</sup>Jesus said to the Jews who believed in him, "If you abide in my teaching, then you are truly my disciples, <sup>32</sup>and you will know the truth, and the truth shall free you." <sup>33</sup>They replied to him, "We are Abraham's offspring, and have never been enslaved by anyone. Why do you say, 'You shall be free'?" <sup>34</sup>Jesus replied,

Truly, truly, I assure you that everyone who sins is a slave of sin. <sup>35</sup>A slave does not abide in the household forever, but the son does. <sup>36</sup>If the Son frees you, you will be truly free. <sup>37</sup>I know that you are Abraham's offspring, but you are trying to kill me, because my teaching has no place in you. <sup>38</sup>I speak the things that I have seen in my Father's presence, and you practice the things that you have heard from your father.

<sup>39</sup>They answered, "Our father is Abraham." Jesus said,

If you were Abraham's children, you would do the works of Abraham. <sup>40</sup>But you are now trying to kill me, a man who has told you the truth, which I heard from God. Abraham did not do this. <sup>41</sup>You do your father's works.

They replied, "We were not born of fornication. We have one father, God." <sup>42</sup>Jesus said,

If God were your father, you would love me, for I have come and am here from God. I have not come from myself. He sent me. <sup>43</sup>Why do you not understand my speech? Because you are unable to hear my teaching. <sup>44</sup>You are of your father, the devil, and you wish to do the lusts of your father. He was a murderer from the beginning. He has not stood in the truth, because truth is not in him. When he tells a lie, he speaks of his own, because he is a liar and its father.

<sup>45</sup>You do not believe me because I speak the truth.

<sup>46</sup>Which one of you convicts me of sin? If I speak the

truth, why do you not believe me? <sup>47</sup>He who is of God hears God's words; you do not hear because you are not of God.

<sup>48</sup>The Jews asked, "Do we not speak correctly that you are a Samaritan and have a demon?" <sup>49</sup>Jesus replied,

I do not have a demon, but I honor my Father, and you dishonor me. <sup>50</sup>I do not seek my own glory, but there is one who seeks and judges. <sup>51</sup>Truly, truly, I assure you that if a man keeps my teaching, he shall never see death.

<sup>52</sup>The Jews said to him,

Now we know that you have a demon. Abraham and the prophets died, yet you say, "If a man keeps my teaching, he shall never taste of death." <sup>53</sup>Are you greater than our father Abraham, who died? And the prophets died. Who do you claim to be?

<sup>54</sup>Jesus answered,

If I glorify myself, my glory is nothing; my Father glorifies me, of whom you say, "He is our God." <sup>55</sup>You do not understand him, but I know him. If I should say that I do not know him, then I would be like you: a liar. But I understand him, and keep his instruction. <sup>56</sup>Abraham your father rejoiced greatly to see my day, and he saw it and was glad.

<sup>57</sup>The Jews said, "You are not yet fifty years old, and you have seen Abraham?" <sup>58</sup>Jesus said, "Truly, truly I assure you, before Abraham was born, I am." <sup>59</sup>They picked up stones to throw at him, but Jesus hid himself and went out of the temple.

**9** As he passed by, he saw a man blind from birth. <sup>2</sup>His disciples asked, "Rabbi, who sinned, this man or his parents, that he should be born blind?" <sup>3</sup>Jesus replied,

Neither did this man sin, nor his parents, but that God's works might be seen in him. <sup>4</sup>We must do the works of him who sent me while it is day; night comes

when no one can work. <sup>5</sup>While I am in the world, I am the world's light.

<sup>6</sup>After he said these things, he spit on the ground, made mud with the saliva, rubbed the mud on the man's eyes, <sup>7</sup>and said, "Go and wash in the pool of Siloam" (meaning "Sent"). He went, washed, and came seeing. <sup>8</sup>The neighbors and those who had seen him before as a beggar asked, "Is this not the one who sat and begged?" <sup>9</sup>Some said, "Yes"; but others said, "No, he is like him." However, he said, "I am he." <sup>10</sup>They asked him, "How were your eyes opened?" <sup>11</sup>He answered, "The man called Jesus made mud and put it on my eyes, and said to me, 'Go to Siloam and wash.' So I went and washed, and I could see." <sup>12</sup>They asked him, "Where is he?" He said, "I do not know."

<sup>13</sup>They brought to the Pharisees the man who had been blind. <sup>14</sup>Now it was on a sabbath when Jesus prepared the mud and opened his eyes. <sup>15</sup>The Pharisees were asking him how he could see. He answered, "He put mud on my eyes, and I washed and I see." <sup>16</sup>Some of the Pharisees said, "This man is not from God, because he does not observe the sabbath." Others said, "How can a sinner do such signs?" So they were divided. <sup>17</sup>They asked him again, "What do you say about the man, since he opened your eyes?" He replied, "He is a prophet."

<sup>18</sup>The Jews did not believe that he had been blind and then saw, until they called his parents, <sup>19</sup>and asked them, "Is this your son, who you say was born blind? How does he now see?" <sup>20</sup>His parents replied,

We know that he is our son, and that he was born blind; <sup>21</sup>but we do not know how he now sees, or who opened his eyes. He is a grown man; ask him, and he will speak for himself.

<sup>22</sup>His parents said these things because they were afraid of the Jews, for the Jews had agreed already that anyone who confessed Christ would be banished from the syna-

gogue. <sup>23</sup>This is why his parents had said, "He is a grown man; ask him."

<sup>24</sup>They called a second time the man who had been blind, and said to him, "Give God glory. We know that this man is a sinner." <sup>25</sup>He replied, "I do not know if he is a sinner; but I do know one thing: I was blind and now I see." <sup>26</sup>They asked him, "What did he do to you? How did he open your eyes?" <sup>27</sup>He answered them, "I have already told you, but you did not listen. Why do you want to hear it again? Do you also want to become his disciples?" <sup>28</sup>They reviled him, saying, "You are his disciple, but we are Moses' disciples. <sup>29</sup>We know that God has spoken by Moses, but we do not know from where this man comes." <sup>30</sup>The man replied,

Here is what is startling: you do not know from where he comes, yet he opened my eyes. <sup>31</sup>We know that God does not hear sinners, but if anyone reveres God and does his will, he hears him. <sup>32</sup>It has never been reported that anyone opened the eyes of someone born blind. <sup>33</sup>If this man were not from God he could do nothing.

<sup>34</sup>They said to him, "You were born completely in sin, and do you teach us?" Then they cast him out.

<sup>35</sup>Jesus heard that they had cast him out, and found him, and asked, "Do you believe in the Son of man?" <sup>36</sup>He replied, "Who is he, Lord, that I might believe in him?" <sup>37</sup>Jesus said, "You have seen him, and he is the one talking with you." <sup>38</sup>He confessed, "I believe, Lord," and he fell at his feet. <sup>39</sup>Jesus said, "I came into this world for judgment, that those who do not see may see, and that the ones who see may become blind."

<sup>40</sup>The ones with him of the Pharisees heard these things, and asked him, "Are we also blind?" <sup>41</sup>Jesus answered, "If you were blind, you would have no sin. But since you say, 'We see,' your sin remains."

**10** Truly, truly I assure you, he who does not enter the sheepfold through the door, but climbs up

some other way, is a thief and a robber. <sup>2</sup>He who enters through the door is the shepherd of the sheep. <sup>3</sup>The doorkeeper opens to him, and he calls his own sheep by name. They hear his voice and he leads them out. <sup>4</sup>When all of his sheep are outside, he walks in front of them, and they follow him, because they know his voice. <sup>5</sup>They will not follow a stranger, but will run from him, because they do not recognize the voice of strangers.

<sup>6</sup>Jesus spoke this parable to them, but they did not know what he said to them. <sup>7</sup>He again said to them,

Truly, truly, I assure you, I am the door of the sheep. <sup>8</sup>All who came before me are thieves and robbers, but the sheep did not listen to them. <sup>9</sup>I am the door. If anyone enters through me, he will be safe, and go in and out and find pasture. <sup>10</sup>The thief only comes to kill and to destroy; I have come that they may have life more abundantly.

<sup>11</sup>I am the good shepherd who lays down his life for the sheep. <sup>12</sup>The hired hand, who is not the shepherd, and who does not own the sheep, sees the wolf coming, leaves the sheep, and runs away. The wolf seizes the sheep and scatters them. <sup>13</sup>He does not care for the sheep, because he is a hired hand.

<sup>14</sup>I am the good shepherd. I know my sheep and they know me. <sup>15</sup>I know the Father as the Father knows me, and I lay down my life for the sheep. <sup>16</sup>I have other sheep that are not of this fold; I must also bring them in, and they will hear my voice. There will be one flock, and one shepherd.

<sup>17</sup>The Father loves me, because I lay down my life that I might receive it again. <sup>18</sup>No one takes it from me, but I lay it down by myself. I have authority both to lay it down, and to take it again. I received this commandment from my Father.

<sup>19</sup>A division again arose among the Jews because of these words. <sup>20</sup>Many were saying, "He has a demon and

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is out of his mind. Why do you listen to him?" <sup>21</sup>Others answered, "These are not the words of a man possessed by a demon. Can a demon open the eyes of blind people?"

<sup>22</sup>In the winter, during the feast of dedication, <sup>23</sup>Jesus was walking in the temple on Solomon's porch. <sup>24</sup>The Jews surrounded him and asked him, "How long will you hold us in suspense? If you are the Christ, tell us plainly." <sup>25</sup>He replied,

I have told you, but you do not believe. The works I am doing in my Father's name testify of me. <sup>26</sup>But you do not believe, because you are not of my sheep. <sup>27</sup>My sheep hear my voice, and I know them, and they follow me. <sup>28</sup>I give them eternal life, and they shall never perish. Neither shall anyone snatch them out of my hand. <sup>29</sup>The Father who gave them to me is greater than all: no one can snatch them out of my Father's hand. <sup>30</sup>I am one with my Father.

<sup>31</sup>The Jews again picked up rocks to stone him. <sup>32</sup>Jesus said, "I have shown you many good works from the Father. For which of these do you stone me?" <sup>33</sup>The Jews answered him, "We do not stone you for a good work, but for blasphemy. You, a man, you make yourself God." <sup>34</sup>Jesus replied,

Is it not written in your law, "I said, 'you are gods' "? <sup>35</sup>If he called them gods (to whom God's word, the unbreakable scripture, came), <sup>36</sup>how can you say (of him whom the Father set apart and sent into the world), "You blaspheme," because I said, "I am God's Son"? <sup>37</sup>If I am not doing my Father's works, do not believe me. <sup>38</sup>But if I am doing my Father's works, though you do not believe me, believe the works, that you may know that the Father is in me, and I am in the Father.

<sup>39</sup>They again tried to seize him, but he escaped out of their hand. <sup>40</sup>Jesus went again to the other side of the Jordan, where John was first immersing, and he stayed there. <sup>41</sup>Many people came to him and said, "John per-



formed no sign, but everything he said of this man was true." <sup>42</sup>And many there believed in him.

**11** There was a man who was sick, Lazarus of Bethany, the village of Mary and her sister Martha. <sup>2</sup>It was Mary who had anointed the Lord with perfume and dried his feet with her hair, whose brother Lazarus was ill. <sup>3</sup>The sisters therefore sent word to Jesus, "He whom you love is sick." <sup>4</sup>Jesus heard this, and said, "This illness is not fatal, but for God's glory, that the Son of God may be glorified through it." <sup>5</sup>Now Jesus loved Martha and her sister and Lazarus.

<sup>6</sup>After he heard that he was sick, he stayed for two days where he was. <sup>7</sup>Then he said to the disciples, "Let us return to Judea." <sup>8</sup>The disciples said to him, "Rabbi, the Jews were trying to stone you. Are you going there again?" <sup>9</sup>He answered,

Are there not twelve hours in a day? If a person walks in the day, he does not stumble, for he sees the light of the world. <sup>10</sup>But if he walks in the night, he stumbles, for the light is not in him.

<sup>11</sup>He spoke these things, and then said, "Lazarus our friend has fallen asleep. I am going to awake him." <sup>12</sup>The disciples said to him, "Lord, if he has been sleeping, he will be safe." <sup>13</sup>But Jesus had spoken about his death, while they thought he meant restful sleep.

<sup>14</sup>Then Jesus told them plainly, "Lazarus has died, <sup>15</sup>and I rejoice for your sake that I was not there, that you may believe. Let us go to him." <sup>16</sup>Thomas (who was called the Twin) said to his fellow-disciples, "Let us also go and die with him."

<sup>17</sup>Jesus arrived, and found that Lazarus had already been in the grave four days. <sup>18</sup>Bethany was near Jerusalem, about two miles. <sup>19</sup>Now many Jews had come to Martha and Mary to console them about their brother. <sup>20</sup>Martha heard that Jesus had come, and went to meet him, but Mary stayed at home.

**JOHN 11:21**

<sup>21</sup>Martha said to Jesus, "Lord, if you had been here, my brother would not have died. <sup>22</sup>Even now I know that God will give you whatever you ask him." <sup>23</sup>Jesus answered, "Your brother will rise again." <sup>24</sup>Martha replied, "I know he will rise in the resurrection at the last day." <sup>25</sup>Jesus said,

I am the resurrection and the life. He who believes in me, though he dies, will yet live! <sup>26</sup>He who lives and believes in me shall never die. Do you believe this?

<sup>27</sup>She replied, "Yes, Lord, I have believed that you are the Christ, God's Son, who comes into the world."

<sup>28</sup>She said this, and went and secretly called Mary, saying, "The Teacher is here, and he is asking for you."

<sup>29</sup>As soon as she heard this, she immediately arose and went to him. <sup>30</sup>Now Jesus had not yet entered the village, but was still where Martha had met him. <sup>31</sup>The Jews who were consoling Mary in the house saw that she arose immediately and went out, and they followed her, thinking that she was going to the grave to mourn.

<sup>32</sup>Mary arrived where Jesus was and saw him, and fell at his feet, saying, "Lord, if you had been here my brother would not have died." <sup>33</sup>Jesus saw her weeping, and also the Jews who were with her, and he was deeply moved in his spirit and troubled. <sup>34</sup>He asked, "Where have you placed him?" They answered, "Lord, come and see." <sup>35</sup>Jesus wept. <sup>36</sup>The Jews were saying, "Look! How he loved him!" <sup>37</sup>But some of them asked, "This man, who opened the eyes of a blind man, could he not have prevented Lazarus' death?"

<sup>38</sup>As Jesus came to the tomb, he was again deeply moved within himself. Now the tomb was a cave with a stone lying against it. <sup>39</sup>Jesus said, "Take the stone away." Martha said, "Lord, the odor would be strong, for it has been four days." <sup>40</sup>Jesus said, "Did I not tell you if you believe, you will see God's glory?" <sup>41</sup>They removed the stone, and Jesus looked up and prayed,

Father, I thank you that you have heard me. <sup>42</sup>I have always known that you listen to me; but I have spoken because of the crowd standing around, that they may believe that you sent me.

<sup>43</sup>He said these things, and then cried loudly, "Lazarus, come out." <sup>44</sup>He who had been dead came out, with his feet and hands bound, and a handkerchief around his face. Jesus said, "Untie him and let him go."

<sup>45</sup>Many Jews who came with Mary, and saw what Jesus did, believed in him; <sup>46</sup>but some of them went to the Pharisees and told what Jesus had done. <sup>47</sup>Then the chief priests and the Pharisees called a meeting of the council, and said,

What are we doing? This man is doing many signs.

<sup>48</sup>If we leave him alone, all the people will believe in him, and the Romans will come and take away both our country and our nation.

<sup>49</sup>But one of them, Caiaphas, who was high priest that year, said,

You do not know anything, <sup>50</sup>neither do you consider that it is good for us that one man should die for the people, so that the whole nation will not be destroyed.

<sup>51</sup>Now he did not say this from himself, but since he was high priest that year, he prophesied that Jesus was about to die for the nation, <sup>52</sup>and not for the nation only, but also that he might bring together all of God's scattered children. <sup>53</sup>They planned to kill Jesus from that day. <sup>54</sup>So Jesus no longer walked openly among the Jews; but he went to the village of Ephraim, near the desert, and stayed with the disciples.

<sup>55</sup>Now the Jewish Passover was near, and many people from the country went up to Jerusalem for the Passover, to sanctify themselves. <sup>56</sup>They were therefore looking for Jesus, and were asking among themselves, "What do you think? Surely he will not come to the feast, will he?" <sup>57</sup>Now the chief priests and the Pharisees had commanded that

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if anyone knew where he was, he should report it, that they might seize him.

**12** Six days before the Passover, Jesus went to Bethany, where Lazarus was, whom he had raised from the dead. <sup>2</sup>They prepared a dinner for him, and Martha was serving, while Lazarus was among those at the table with Jesus. <sup>3</sup>Mary poured about twelve ounces of very expensive perfume on Jesus' feet, and dried them with her hair; the fragrance filled the house.

<sup>4</sup>One of the disciples, Judas Iscariot, who was about to betray him, asked, <sup>5</sup>"Why was not this perfume sold for sixty dollars and given to the poor?" <sup>6</sup>He said this, not because he cared for the poor, but because he was a thief, and carried the money-box, and stole from it. <sup>7</sup>Jesus replied, "Leave her alone. She has done this for my burial. <sup>8</sup>You have the poor with you always, but you do not always have me."

<sup>9</sup>Therefore a large crowd of the Jews knew that Jesus was there, and came not on account of Jesus only, but also that they might see Lazarus, whom he had raised from the dead. <sup>10</sup>The chief priests planned to kill Lazarus, <sup>11</sup>because on account of him many Jews were going away and were believing in Jesus.

<sup>12</sup>The next day the large crowd present for the feast heard that Jesus was coming to Jerusalem, <sup>13</sup>and they took branches from palm trees and went to meet him, shouting, "Hosanna! Blessed is he who comes in the Lord's name, even Israel's king!" <sup>14</sup>Jesus found a young donkey, and sat on it, as it is written, <sup>15</sup>"Fear not, daughter of Zion. Behold! Your king is coming, sitting on a young donkey."

<sup>16</sup>His disciples did not understand these things at first, but after Jesus was glorified, they remembered that these things were written about him, and that they did these things to him. <sup>17</sup>The crowd that was with him when he called Lazarus from the tomb, and raised him from the dead, gave testimony, <sup>18</sup>and met him, because they heard

that he had done this sign. <sup>19</sup>However, the Pharisees talked among themselves, "You are not making any progress. Look! The world has followed him!"

<sup>20</sup>Some of the Greeks who had come to worship at the feast <sup>21</sup>came to Philip (of Bethsaida in Galilee), and asked him, saying, "Sir, we want to see Jesus." <sup>22</sup>Philip told Andrew, and they reported it to Jesus. <sup>23</sup>Jesus replied,

The hour has come for the Son of man to be glorified. <sup>24</sup>Truly, truly, I assure you that if a grain of wheat that falls on the ground does not die, it remains by itself; but if it dies, it bears much fruit. <sup>25</sup>The one who loves his life will lose it; but he who hates his life in this world will keep it for life eternal.

<sup>26</sup>If anyone serves me, let him follow me. My servant will be where I am. If any one serves me, my Father will honor him. <sup>27</sup>Now my soul is troubled! What shall I say? "Father, save me from this hour"? But I came to this hour for this reason. <sup>28</sup>Father, glorify your name.

Then a voice came out of heaven, "I have glorified it, and I will glorify it again." <sup>29</sup>The crowd standing around heard the voice, and said that it had thundered. Others were saying, "An angel spoke to him." <sup>30</sup>Jesus answered,

This voice was not for me, but for you. <sup>31</sup>The world's judgment has come. Now the world's ruler will be cast out. <sup>32</sup>If I am lifted up from the earth, I will draw all men to me.

<sup>33</sup>He said this to signify what kind of death he was about to die. <sup>34</sup>The crowd replied,

We have heard out of the law that the Christ abides forever. Why do you say the Son of man must be lifted up? Who is this "Son of man"?

<sup>35</sup>Jesus said,

The light is among you for yet a little while. As you have the light, walk in it, so that darkness does not overtake you. He who walks in darkness does not know

where he is going. <sup>36</sup>As you have the light, believe in the light, that you may become children of light.

Jesus said these things, and went away and hid from them. <sup>37</sup>Though he had done so many signs before them, they did not believe in him, <sup>38</sup>so that the word of Isaiah the prophet might be fulfilled, "Lord, who has believed our report? To whom has the Lord's arm been revealed?" <sup>39</sup>On account of this, they could not believe, because again Isaiah had said,

<sup>40</sup>He blinded their eyes and hardened their heart, so that they might not see with their eyes, and understand with their heart, and turn, that I might heal them.

<sup>41</sup>Isaiah said these things because he saw his glory and spoke about him. <sup>42</sup>Nevertheless, many among the rulers believed in him, but because of the Pharisees they did not confess him, lest they be expelled from the synagogue. <sup>43</sup>They loved praise from men rather than praise from God. <sup>44</sup>Jesus called out and said,

He who believes in me, does not believe in me but in the one who sent me; <sup>45</sup>and he who sees me sees the one who sent me. <sup>46</sup>I am a light that has come into the world, so that everyone who believes in me might not stay in the darkness. <sup>47</sup>If anyone hears my sayings, but does not keep them, I do not judge him, for I did not come to judge the world, but to save it.

<sup>48</sup>He who rejects me and does not receive my sayings has one who judges him: the message which I have spoken shall judge him in the last day. <sup>49</sup>I have not spoken from myself, for the one who sent me, the Father himself, has commanded me what to say and what to speak. <sup>50</sup>And I know that his commandment is eternal life. The things that I speak are the things that I have heard the Father speak.

**13** Before the Passover feast, Jesus knew that the hour had come for him to leave this world and go to the Father. He loved his own in the world, and he loved them

to the end. <sup>2</sup>During supper (since the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him) <sup>3</sup>Jesus, knowing that the Father had put all things in his hands, and that he had come from God and was returning to God, <sup>4</sup>arose from the supper, set his garments aside, took a towel and wrapped it around himself.

<sup>5</sup>Then he poured water into a basin, and began to wash the disciples' feet, and to dry them with the towel. <sup>6</sup>He came to Simon Peter, who asked him, "Lord, are you washing my feet?" <sup>7</sup>Jesus replied, "You do not now understand what I am doing, but later you will." <sup>8</sup>Peter asserted, "You shall never wash my feet!" Jesus answered, "If I do not wash you, you have no part with me." <sup>9</sup>Simon Peter responded, "Lord, not only my feet, but my hands and head also!" <sup>10</sup>Jesus replied, "Since he who is bathed is completely clean, he only needs to wash his feet. You are clean, but not everyone." <sup>11</sup>(He knew who was betraying him, causing him to say, "Not all of you are clean.")

<sup>12</sup>After he washed their feet and took his garments, he sat again at the table and asked,

Do you know what I have done to you? <sup>13</sup>You call me Teacher and Lord, and you speak correctly, for I am. <sup>14</sup>Therefore if I, the Lord and Teacher, have washed your feet, you ought also to wash one another's feet. <sup>15</sup>I have given you an example, that you should also do as I have done to you. <sup>16</sup>Truly, truly, I assure you, a slave is not greater than his lord, and neither is one who is sent greater than he who sends him. <sup>17</sup>If you know these things, you are blessed if you do them.

<sup>18</sup>I am not speaking of all of you: I know whom I have chosen; but that the scripture might be fulfilled, "He who eats with me has lifted his heel against me." <sup>19</sup>I tell you this beforehand, that when it happens, you may believe that I am he. <sup>20</sup>Truly, truly, I assure you,

## JOHN 13:21

he who receives whom I send receives me, and he who receives me receives him who sent me.

<sup>21</sup>Jesus spoke these things, and was troubled in spirit and testified, saying, "I assure you that one of you will betray me." <sup>22</sup>The disciples looked at one another, and were puzzled about whom he was speaking. <sup>23</sup>The disciple whom Jesus loved was reclining on his breast. <sup>24</sup>Simon Peter therefore nodded to him to ask Jesus about whom he was speaking. <sup>25</sup>Then the one reclining on Jesus' breast asked, "Lord, who is he?" <sup>26</sup>Jesus replied, "He for whom I will dip a bit of bread and give it to him." He dipped a bit of bread, and handed it to Judas Iscariot, Simon's son.

<sup>27</sup>After he dipped the bit of bread, then Satan entered Judas, and Jesus said to him, "What you do, do immediately." <sup>28</sup>No one at the table knew why Jesus had spoken to him. <sup>29</sup>Some thought, since Judas carried the money-box, that Jesus had said to him, "Buy what we need for the feast," or that he should give something to the poor. <sup>30</sup>He who received the bit of bread left immediately. And it was night.

<sup>31</sup>After he departed, Jesus said,

The Son of man is now glorified, and God is glorified in him. <sup>32</sup>God will glorify him in himself, and he will glorify him right away. <sup>33</sup>Little children, I am with you for yet a little while. You will look for me, but I tell you now even as I told the Jews: "You cannot come where I am going."

<sup>34</sup>I give you a new commandment, that you love one another, as I have loved you, that you love one another.

<sup>35</sup>By this all people will know that you are my disciples, if you have love one for another.

<sup>36</sup>Peter asked, "Lord, where are you going?" Jesus replied, "You cannot follow me now to where I am going, but you shall follow later." <sup>37</sup>Peter continued, "Why can I not follow you now? I will lay down my life for you."

<sup>38</sup>Jesus answered, "Will you lay down your life for me?"



Truly, truly, I tell you, a rooster will not crow until you have denied me three times."

**14**Do not let your heart be disturbed: you believe in God; believe in me also. <sup>2</sup>There are many rooms in my Father's house. If this were not true, I would have told you, because I go to make a place ready for you, <sup>3</sup>and if I go and make a place ready for you, I will come again and receive you to myself, that you also may be where I am. <sup>4</sup>You know the way to the place where I am going.

<sup>5</sup>Thomas said to him, "Lord, since we do not know where you are going, how can we know the way?" <sup>6</sup>Jesus replied,

I am the way and the truth and the life: no one comes to the Father except through me. <sup>7</sup>If you have known me, you will also know my Father. From now on, you know him, and have seen him.

<sup>8</sup>Philip said to him, "Lord, show us the Father, and we will be satisfied." <sup>9</sup>Jesus answered him,

Philip, have I been with you this long, and you have not known me? He who has seen me has seen the Father. Why then do you say, "Show us the Father"? <sup>10</sup>Do you not believe that I am in the Father, and the Father is in me? I do not speak from myself the sayings that I speak to you, but the Father who abides in me does his works.

<sup>11</sup>Believe me, that I am in the Father and the Father is in me, or else believe me because of the works themselves. <sup>12</sup>Truly, truly, I assure you, the one who believes in me will do the works I do, and he will do greater works than these, because I am going to the Father. <sup>13</sup>I will do whatever you ask in my name, that the Father may be glorified in the Son. <sup>14</sup>I will do anything you ask me in my name.

<sup>15</sup>If you love me, you will keep my commandments. <sup>16</sup>I will pray to the Father, and he will give you another

## JOHN 14:17

Helper to be with you always, <sup>17</sup>even the Spirit of truth, whom the world cannot receive, because it neither sees nor knows him; but you know him, because he stays with you, and shall be in you.

<sup>18</sup>I will not abandon you, but will come to you. <sup>19</sup>Yet a little while and the world sees me no more, but you see me. Because I live, you will also live. <sup>20</sup>In that day, you will know that I am in the Father, and you are in me, and I am in you. <sup>21</sup>The one who loves me is the one who has my commands and keeps them. My Father loves the one who loves me, and I will love him, and will reveal myself to him.

<sup>22</sup>Judas (not Iscariot) asked him, "Lord, how will you reveal yourself to us, but not to the world?" <sup>23</sup>Jesus answered,

If anyone loves me, he will keep my message, and my Father will love him, and we will come to him, and we will dwell with him. <sup>24</sup>He who does not love me does not keep my words. The message which you hear is not mine, but the Father's who sent me.

<sup>25</sup>I have spoken these things while I am yet with you; <sup>26</sup>but the Helper, the Holy Spirit, whom the Father will send in my name, will teach you all things, and will cause you to remember everything I have told you. <sup>27</sup>I leave peace with you. I give you my peace, not the world's. Do not let your heart be disturbed or afraid.

<sup>28</sup>You heard what I said to you: "I go, and I come to you." If you loved me, you would rejoice that I go to the Father, for the Father is greater than I. <sup>29</sup>I have told you before it occurs, so that when it does, you may believe.

<sup>30</sup>I will not talk with you much longer, for the world's ruler (who has nothing over me) is coming. <sup>31</sup>I am doing what the Father commanded me, that the world may know that I love the Father. Get up. Let us leave this place.

**15**I am the true vine, and my Father is the vine-dresser. <sup>2</sup>He removes every branch in me that does not bear fruit, and he prunes every branch that bears fruit, that it may produce more fruit. <sup>3</sup>You are already pruned through the words which I have spoken to you. <sup>4</sup>Abide in me and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, so you cannot, unless you abide in me.

<sup>5</sup>I am the vine. You are the branches. He who abides in me and I in him bears much fruit, because you cannot do anything without me. <sup>6</sup>If anyone does not abide in me, he is cast forth as a branch, and becomes withered. They are gathered, thrown into the fire, and burned.

<sup>7</sup>If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. <sup>8</sup>My Father is glorified when you bear much fruit, and when you become my disciples. <sup>9</sup>I have loved you as the Father has loved me. Continue in my love. <sup>10</sup>If you keep my commandments, you will continue in my love, even as I have kept my Father's commandments, and I continue in his love.

<sup>11</sup>I have spoken these things that my joy may be in you, and that your joy may be full. <sup>12</sup>My command is that you love one another as I have loved you. <sup>13</sup>No one has a greater love than this: that one lay down his life for his friends. <sup>14</sup>If you do the things that I command, you are my friends.

<sup>15</sup>I no longer call you slaves, because the slave does not know what his lord is doing. I have called you friends, because I have made known to you everything I heard from my Father. <sup>16</sup>You did not choose me, but I chose you, and appointed you to bear fruit, and that your fruit should abide, so that the Father would give to you whatever you ask in my name.

<sup>17</sup>I command you these things, that you may love one another. <sup>18</sup>If the world hates you, then you know that

it has hated me before you. <sup>19</sup>If you were of the world, the world would love its own; but because you are not of the world—I have chosen you out of the world—the world hates you.

<sup>20</sup>Remember what I said to you, “A slave is not greater than his master.” If they have persecuted me, they will also persecute you. If they keep my teaching, they will also keep yours. <sup>21</sup>They will do all these things to you because of my name, because they do not know him who sent me. <sup>22</sup>If I had not come and had not spoken to them, they would have no sin; but they now have no excuse for their sin.

<sup>23</sup>He who hates me also hates my Father. <sup>24</sup>If I had not done among them works which no one else has done, they would have no sin; but now, since they have seen, they have hated both me and my Father. <sup>25</sup>So the prediction written in their law is fulfilled, “They hated me without a cause.”

<sup>26</sup>When the Helper comes, whom I shall send from the Father to you, even the Spirit of truth who comes from the Father, he will testify of me. <sup>27</sup>You also will testify, because you were with me from the beginning.

**16** I have spoken these things so that you might not be caused to stumble. <sup>2</sup>You will be put out of the synagogues, and the hour is coming when everyone who kills you will think that he is serving God. <sup>3</sup>They will do these things because they have known neither the Father nor me. <sup>4</sup>I have spoken these things that—when their hour comes—you may remember that I told you.

I told you these things from the beginning, because I was with you. <sup>5</sup>I am now going to the one who sent me, and none of you asks me, “Where are you going?” <sup>6</sup>However, because I have told you these things, sorrow has filled your heart. <sup>7</sup>Nevertheless, I tell you the truth, it is best for you that I leave. If I do not leave, the

Helper will not come; but if I leave, I will send him to you.

<sup>8</sup>When he comes, he will convict the world of sin, of righteousness, and of judgment: <sup>9</sup>of sin, because they do not believe in me; <sup>10</sup>of righteousness, because I am going to the Father, and you will see me no more; <sup>11</sup>of judgment, because the world's ruler has been judged.

<sup>12</sup>I still have many things to say to you, but you cannot bear them now. <sup>13</sup>When the Spirit of truth comes, he will guide you into all the truth: for he will not speak from himself, but he will speak what he hears, and he will make known to you the things that are coming. <sup>14</sup>He will glorify me, because he will make known to you the things he will receive from me.

<sup>15</sup>Everything the Father has is mine. That is why I said he receives from me and declares them to you. <sup>16</sup>Yet a little while, and you will no longer see me, and again a little while and you will see me, because I go to the Father.

<sup>17</sup>The disciples talked among themselves, "What is he saying to us, 'A little while and you will not see me, and again after a little while and you will see me'? And, 'Because I go to the Father'?" <sup>18</sup>They were saying, "What is this, 'A little while'? We do not understand what he is saying." <sup>19</sup>Jesus knew that they wanted to question him, and he said to them,

Are you discussing with one another why I said, "A little while and you will not see me, and again a little while and you will see me"? <sup>20</sup>Truly, truly, I assure you that you will weep and mourn, while the world rejoices.

You will be sorrowful, but your sorrow shall become joy. <sup>21</sup>When a woman gives birth, she has sorrow, because her hour has come; but when the child is born, she no longer remembers the distress, because of the joy that a baby has been born into the world.

<sup>22</sup>You have sorrow now, but I will see you again; and your heart will rejoice, and no one will take your joy from you. <sup>23</sup>You will not ask me anything in that day. Truly, truly, I assure you, the Father will give to you whatever you ask in my name. <sup>24</sup>Until now, you have not asked anything in my name. Ask, and you shall receive, that your joy may be full.

<sup>25</sup>I have spoken these things in parables, but the hour is coming when I will no longer speak in parables, but will talk to you openly about the Father. <sup>26</sup>In that day you will ask in my name. I do not say that I will pray to the Father for you, <sup>27</sup>for the Father himself loves you, because you have loved me, and have believed that I came from God. <sup>28</sup>I came from the Father, and I have come into the world; again, I leave the world, and go to the Father.

<sup>29</sup>His disciples said,

Behold! Now you openly speak without a parable. <sup>30</sup>Now we know that you know all things, and that you do not need anyone to question you. By this we believe you came from God.

<sup>31</sup>Jesus answered,

Do you now believe? <sup>32</sup>Behold! The hour is coming—indeed, has come—that you will be scattered, each one to his own home, and you will leave me alone; but I am not alone, because the Father is with me. <sup>33</sup>I have spoken these things, that you may have peace in me. You have distress in the world, but be cheerful! I have overcome the world.

**17** After Jesus had spoken these things, he lifted his eyes toward heaven, and said,

Father, the hour has come. Glorify your Son, that the Son may glorify you, <sup>2</sup>even as you have given him authority over all flesh, that he may give eternal life to everyone whom you have given to him. <sup>3</sup>This is eternal life: to know you, the only true God, and Jesus Christ,

whom you sent. <sup>4</sup>I have glorified you on the earth: I have finished the work which you gave me to do. <sup>5</sup>Now, Father, glorify me with your own glory, which I had with you before the world existed.

<sup>6</sup>I have made your name known to the men whom you gave me out of the world. They were yours, and you gave them to me, and they have kept your instruction. <sup>7</sup>Now they know that all things which you gave me are from you. <sup>8</sup>I have given to them the sayings which you gave to me, and they have received them; and they truly know that I came from you, and they believe that you sent me.

<sup>9</sup>I pray for them, not for the world, but for the ones you have given to me, because they are yours. <sup>10</sup>All my things are yours, and yours are mine, and I am glorified in them. <sup>11</sup>I am no longer in the world, but they are, and I am coming to you. Holy Father, keep in your name those whom you gave me, that they may be united, even as we are.

<sup>12</sup>When I was with them, I kept in your name those whom you had given me. I guarded them, and not one is lost, except the son of destruction, that the scripture might be fulfilled. <sup>13</sup>I am now coming to you, and I speak these things in the world, that my joy may be made full in them. <sup>14</sup>I have given them your instruction, and the world hated them, because they are not of the world, even as I am not of the world. <sup>15</sup>I do not ask that you remove them from the world, but that you keep them from the Evil One. <sup>16</sup>They are not of the world, even as I am not of the world.

<sup>17</sup>Set them apart in the truth; your teaching is truth. <sup>18</sup>I have sent them into the world, even as you sent me into the world. <sup>19</sup>I set myself apart for their sake, that they also may be set apart in the truth. <sup>20</sup>I am not only praying for them, but also for those who believe in me through their teaching, <sup>21</sup>that they may all be united,

as you, Father, are in me and I in you, that they may be united in us, that the world may believe that you sent me.

<sup>22</sup>I have given to them the glory which you gave to me, that they may be united, even as we are united: <sup>23</sup>I in them, and you in me, that they may be perfectly united, that the world may know that you sent me, and that you loved them as you loved me.

<sup>24</sup>Father, I want those whom you have given me to be where I am, that they may see my glory, which you have given me, because you loved me before the world's creation. <sup>25</sup>Righteous Father, the world does not know you; but I know you, and these know that you sent me. <sup>26</sup>I made your name known to them, and will make it known, that the love you had for me may be in them, and I in them.

**18** Jesus said these things, and went out with his disciples beyond the brook Kidron, where there was a garden, which he and his disciples entered. <sup>2</sup>Judas, the betrayer, knew the place, for Jesus often went there with his disciples. <sup>3</sup>Judas took a regiment of soldiers and officers of the chief priests and of the Pharisees, and came there with torches and lanterns and weapons.

<sup>4</sup>Since Jesus knew all things that were coming upon him, he went out and said to them, "For whom are you looking?" <sup>5</sup>They replied, "Jesus, the Nazarene." He answered, "I am he." (Judas the betrayer was standing with them.) <sup>6</sup>After Jesus said, "I am he," they backed up and fell to the ground. <sup>7</sup>He again asked them, "For whom are you looking?" They said, "Jesus, the Nazarene." <sup>8</sup>Jesus answered, "I told you that I am he. If you are looking for me, then let these go" <sup>9</sup>(so that the prediction which he had spoken might be fulfilled, "Of those you gave me, I have lost none").

<sup>10</sup>Simon Peter, having a sword, drew it and struck the high priest's slave, cutting off his right ear. (The slave's



name was Malchus.) <sup>11</sup>Jesus therefore said to Peter, "Put the sword into the sheath. Shall I not drink the cup the Father has given me?"

<sup>12</sup>Then the soldiers and the chief captain and the officers arrested Jesus and tied him. <sup>13</sup>First they took him to Annas, the father-in-law of Caiaphas (that year's high priest, <sup>14</sup>who had advised the Jews that it would be profitable for one man to die for the people).

<sup>15</sup>Simon Peter and another disciple were following Jesus. Now that disciple was known to the high priest, and went on with Jesus into the high priest's courtyard. <sup>16</sup>But Peter stood outside by the door. The other disciple (known to the high priest) went out and spoke to the doorkeeper, and brought Peter inside. <sup>17</sup>The servant-girl who kept the door asked Peter, "Are you not one of this man's disciples?" He answered, "No!"

<sup>18</sup>Now the slaves and the officers who were standing there had made a charcoal fire (because it was cold) and were warming themselves; and Peter was also standing with them, warming himself. <sup>19</sup>The high priest asked Jesus about his disciples and his teaching. <sup>20</sup>Jesus replied,

I have spoken openly to the world. I have always taught in the synagogue and in the temple, where all the Jews come together, and I have taught nothing in secret. <sup>21</sup>Why do you ask me? Ask those who have heard what I said to them. Look! These know what I have said.

<sup>22</sup>After he said these things, one of the officers who stood by struck Jesus, and asked, "Do you talk that way to the high priest?" <sup>23</sup>Jesus replied, "If I have spoken wrongly, bear witness of the wrong; but if rightly, why do you strike me?" <sup>24</sup>Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup>Simon Peter was standing and warming himself. They asked him, "Are you not one of his disciples?" He denied this, saying, "No!" <sup>26</sup>One of the high priest's slaves (a kinsman of the man whose ear Peter had cut off) asked,

“Did I not see you in the garden with him?” <sup>27</sup>Peter again denied, and a rooster immediately crowed.

<sup>28</sup>They then took Jesus from Caiaphas to the governor’s residence. It was early. The Jews did not enter the residence, so that they would not be defiled, and that they might eat the Passover. <sup>29</sup>Pilate went outside to them, and asked, “What charge do you bring against this man?” <sup>30</sup>They answered, “If he were not a criminal, we would not have brought him to you.”

<sup>31</sup>Pilate responded, “Take him and judge him according to your law.” The Jews replied, “It is not lawful for us to kill anyone” <sup>32</sup>(that Jesus’ word signifying what sort of death he would die might be fulfilled).

<sup>33</sup>Pilate again entered the residence and summoned Jesus, and asked, “Are you the king of the Jews?” <sup>34</sup>Jesus answered, “Are you asking me this yourself, or have others told you about me?” <sup>35</sup>Pilate replied, “Am I a Jew? Your nation and the chief priests brought you to me. What have you done?” <sup>36</sup>Jesus said,

My kingdom is not of this world. If it were, my servants would fight, that I should not be delivered to the Jews; but my kingdom is not of this world.

<sup>37</sup>Pilate asked him, “Are you then a king?” Jesus answered,

You say that I am. I was born to be king, and I have come into the world for this purpose: that I might testify to the truth. Everyone who is of the truth listens to my voice.

<sup>38</sup>Pilate asked, “What is truth?” After he asked this, he went out again to the Jews, and announced,

I find no fault in him. <sup>39</sup>You have a custom that I release a prisoner to you at the Passover. Do you want me to release to you the king of the Jews?

<sup>40</sup>Again they cried out, saying, “Not this man, but Barabbas!” Now Barabbas was a thief.

**19** Then Pilate took Jesus and flogged him. <sup>2</sup>The soldiers wove a crown of thorns, and put it on his head,

and clothed him with a purple robe. <sup>3</sup>They were approaching him, and saying, "Hail, king of the Jews," and were striking him.

<sup>4</sup>Again Pilate went outside and said to them, "Behold! I am bringing him out to you, so that you may know that I find no fault in him." <sup>5</sup>Jesus went outside, wearing the thorny crown and purple robe. Pilate said to them, "Behold! The man!" <sup>6</sup>The chief priests and the officers saw him, and cried out, saying, "Crucify him! Crucify him!" Pilate said, "You take him and you crucify him, for I find no fault in him."

<sup>7</sup>The Jews answered, "We have a law by which he ought to die, because he made himself God's Son." <sup>8</sup>When Pilate heard that accusation he was more afraid, <sup>9</sup>and entered the residence again, and said to Jesus, "From where are you?" Jesus gave no answer. <sup>10</sup>Pilate continued, "Do you not speak to me? Do you not know I have power to release you, or to crucify you?"

<sup>11</sup>Jesus replied, "You would have no power over me, if it had not been given to you from above. Because of this, the one who delivered me to you has greater sin." <sup>12</sup>At this reply, Pilate continued to try to release Jesus, but the Jews cried out, "If you release him, you are not Caesar's friend! Anyone who makes himself a king speaks against Caesar."

<sup>13</sup>After Pilate heard these words, he brought Jesus outside, and sat on the judgment seat called "The Stone Pavement" (in Hebrew, *Gabbatha*). <sup>14</sup>It was Preparation day for the Passover, about six o'clock. He said to the Jews, "Behold! Your King!" <sup>15</sup>They cried, "Away, away with him! Crucify him!" Pilate responded, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." <sup>16</sup>Then he delivered him to them to be crucified.

They took Jesus, <sup>17</sup>and he went out carrying his own cross to a place called "The Skull" (in Hebrew, *Golgotha*), <sup>18</sup>where they crucified him between two others. <sup>19</sup>Pilate

wrote a notice and put it on the cross, JESUS THE NAZARENE, THE KING OF THE JEWS. <sup>20</sup>Many of the Jews read the notice, because the place of the city where Jesus was crucified was near. It was written in Hebrew, Latin, and Greek. <sup>21</sup>The chief priests of the Jews pleaded with Pilate, "Do not write, 'The King of the Jews,' but that he said, 'I am King of the Jews.' " <sup>22</sup>Pilate answered, "What I have written, I have written."

<sup>23</sup>The soldiers crucified Jesus, and took his clothes and divided them into four parts, one to each soldier, and the inner garment. The inner garment was seamless, woven throughout from the top. <sup>24</sup>They said to one another, "Let us not tear it, but let us cast lots for it, to see who will get it." This happened so that the scripture might be fulfilled, "They divided my clothes among themselves, and cast lots for my garment." The soldiers did these things.

<sup>25</sup>His mother, and her sister (Mary, the wife of Clopas), and Mary of Magdala stood by Jesus' cross. <sup>26</sup>Jesus saw his mother and the disciple whom he loved standing by, and said to his mother, "Woman, behold! Your son!" <sup>27</sup>Then he said to the disciple, "Behold! Your mother!" The disciple took her to his own home from that hour.

<sup>28</sup>After this, since Jesus knew that everything was now finished, he said, "I thirst," that the scripture might be fulfilled. <sup>29</sup>A vessel full of sour wine was brought, and a sponge full of the sour wine, placed on a hyssop stalk, was lifted to his mouth. <sup>30</sup>Jesus received the wine, and said, "It is finished," and bowed his head, and yielded his spirit.

<sup>31</sup>Since it was the Preparation, the Jews asked Pilate that their legs might be broken, and that they be taken away, so that their bodies might not remain on the cross on the sabbath (because that sabbath was special). <sup>32</sup>The soldiers came and broke the legs of the first one, and of the other one of those who had been crucified with him; <sup>33</sup>but when they came to Jesus, and saw that he was already

dead, they did not break his legs. <sup>34</sup>However, one of the soldiers pierced Jesus' side with his spear, and blood and water immediately came out.

<sup>35</sup>He who has observed has testified, and his testimony is true. He knows that he speaks truly, so that you also may believe. <sup>36</sup>These things occurred that the scripture might be fulfilled, "Not one of his bones will be broken." <sup>37</sup>Again, another scripture says, "They will look on him whom they have pierced."

<sup>38</sup>After these things, Joseph of Arimathea (who was a disciple in secret for fear of the Jews) asked to take Jesus' body. Pilate consented, and he went and took his body. <sup>39</sup>Also Nicodemus (who at the first came at night to Jesus) came and brought about eight pounds of a mixture of myrrh and aloes. <sup>40</sup>They took Jesus' body and wrapped it in pieces of linen cloth with the spices, according to the Jewish burial custom. <sup>41</sup>There was a garden in the place where Jesus was crucified, and in the garden a new tomb in which no one had been laid. <sup>42</sup>They placed Jesus there, because of the Preparation of the Jews, and because the tomb was near.

**20** Early on Sunday, while it was still dark, Mary of Magdala came to the tomb, and noticed that the stone had been taken from the sepulchre. <sup>2</sup>She ran to Peter and to the other disciple, the beloved of Jesus, and said to them, "They have taken the Lord from the tomb, and we do not know where they have put him." <sup>3</sup>Then Peter and the other disciple went out, and were going toward the tomb. <sup>4</sup>The two were running together, but the other disciple outran Peter, and came first to the tomb. <sup>5</sup>He stooped down and saw the pieces of linen cloth lying there, but he did not enter.

<sup>6</sup>Peter came following him, and entered the tomb, and saw the pieces of cloth lying there, <sup>7</sup>and the handkerchief which had been on his head not lying with the pieces of cloth, but folded and in a place by itself. <sup>8</sup>Then also the

other disciple who had arrived first at the tomb went in and saw and believed. <sup>9</sup>They did not yet understand the scripture that he must be raised from the dead. <sup>10</sup>The disciples then returned to their homes.

<sup>11</sup>Mary stood outside the tomb weeping, and as she wept, she stooped down to look into the tomb, <sup>12</sup>and saw two angels in white sitting, one at the head and one at the feet where Jesus' body had lain. <sup>13</sup>They asked her, "Woman, why are you crying?" She answered them, "They have taken away my Lord, and I do not know where they have put him." <sup>14</sup>After she said these things, she turned around, and saw Jesus standing, but she did not know that it was Jesus.

<sup>15</sup>Jesus asked her, "Why are you crying? For whom are you looking?" She thought he was the gardener, and said to him, "Sir, if you have moved him, tell me where you have put him, and I will take him away." <sup>16</sup>Jesus said to her, "Mary." She turned and spoke to him in Hebrew, "*Rabboni!*" (Teacher). <sup>17</sup>Jesus said to her,

Do not be clinging to me, for I have not yet ascended to the Father. Go tell my brothers, "I ascend to my Father and your Father, to my God and your God."

<sup>18</sup>Mary of Magdala went and told the disciples, "I have seen the Lord," and that he had said these things to her.

<sup>19</sup>At evening on that Sunday, when the doors where the disciples were had been shut because of fear of the Jews, Jesus came and stood among them and said to them, "Peace to you!" <sup>20</sup>After he said this, he showed them his hands and side. The disciples rejoiced when they saw him.

<sup>21</sup>Again Jesus said to them, "Peace to you! As the Father has sent me, so I send you." <sup>22</sup>He said this, and breathed on them, and said to them, "Receive the Holy Spirit. <sup>23</sup>The sins of the people you forgive have been forgiven; the sins you retain have been retained."

<sup>24</sup>Thomas (called the Twin, one of the twelve) was not with them when Jesus came. <sup>25</sup>The other disciples told

him, "We have seen the Lord." But he replied to them, "Unless I see the print of the nails in his hands, and put my finger into the print of the nails, and put my hand into his side, I will not believe."

<sup>26</sup>After eight days the disciples again were inside and Thomas was with them. The doors were shut, and Jesus came and stood among them and said, "Peace to you!" <sup>27</sup>Then he said to Thomas, "Put your finger here. Look at my hands. Reach out your hand and put it into my side. Do not be faithless but believing!" <sup>28</sup>Thomas said to him, "My Lord and my God!" <sup>29</sup>Jesus said to him, "Have you believed because you have seen me? Blessed are they who have not seen, and yet have believed."

<sup>30</sup>Jesus indeed performed—in the presence of his disciples—many signs which have not been written in this book, <sup>31</sup>but these are written that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life in his name.

**21** After these things, Jesus again revealed himself to the disciples at the sea of Tiberias. He appeared in this manner: <sup>2</sup>Peter, Thomas (called the Twin), Nathanael (from Cana of Galilee), the two sons of Zebedee, and two other disciples were together. <sup>3</sup>Peter said to them, "I am going to fish." They replied, "We are going with you." They left and entered the boat, but did not catch anything that night.

<sup>4</sup>As day was breaking, Jesus stood on the beach, but the disciples did not know that it was Jesus. <sup>5</sup>Jesus asked, "Children, you do not have any fish, do you?" "No," they answered. <sup>6</sup>He said, "Cast your net on the right side of the boat, and you will find some." They cast their net, but they could not haul it in, because of the abundance of fish.

<sup>7</sup>The disciple beloved of Jesus said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he put on his outer garment (for he was wearing only an

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undergarment), and jumped into the sea. <sup>8</sup>But the other disciples came in the small boat, dragging the net of fish, for they were not far from the land, about three hundred feet.

<sup>9</sup>As they stepped on the land, they saw fish on a charcoal fire, and bread. <sup>10</sup>Jesus said to them, "Bring some of the fish you have now caught." <sup>11</sup>Simon Peter stepped up and hauled in the net to the shore. It was full of large fish (one hundred and fifty-three), but though there were so many, the net was not torn.

<sup>12</sup>Jesus invited them, "Come. Have breakfast." None of the disciples dared to ask him, "Who are you?", for they knew that it was the Lord. <sup>13</sup>Jesus took the bread, gave it to them, and likewise gave them the fish. <sup>14</sup>This now was the third time that Jesus appeared to the disciples after he had been raised from the dead.

<sup>15</sup>After they finished breakfast, Jesus asked Simon Peter, "Simon, son of Jonah, do you love me more than these?" He replied to him, "Yes, Lord, you know I like you." Jesus said, "Feed my lambs." <sup>16</sup>A second time he asked, "Simon, son of Jonah, do you love me?" Peter repeated to him, "Yes, Lord, you know I like you." Jesus said to him, "Shepherd my sheep."

<sup>17</sup>A third time Jesus asked him, "Simon, son of Jonah, do you like me?" Peter was grieved because a third time Jesus had asked, "Do you like me?", and replied, "Lord, you know all things. You know I like you." Jesus answered,

Feed my sheep. <sup>18</sup>Truly, truly, I assure you that when you were young, you clothed yourself and went where you pleased; but when you become old, you will stretch out your hands, and another will tie you and carry you where you do not wish.

<sup>19</sup>He said this to signify by what sort of death he would glorify God. When he had said this, he said to him, "Follow me."



<sup>20</sup>Peter turned around and saw Jesus' beloved disciple following, who at the supper had leaned on Jesus' chest, and had asked, "Lord, who will betray you?" <sup>21</sup>Peter looked at him, and asked Jesus, "Lord, what about him?" <sup>22</sup>Jesus replied to him, "If I want him to remain until I come, what is that to you? You continue following me." <sup>23</sup>So the report went out to the brothers, "That disciple will not die." However, Jesus had not said that he would not die, but "If I want him to remain until I come, what is that to you?"

<sup>24</sup>This is the disciple who is testifying concerning these things, and who wrote these things, and we know that his testimony is true. <sup>25</sup>Now there are also many other things Jesus did, which, if each one were written, I suppose the world itself would not have room for the books.

# Acts

**1** I wrote the previous book, Theophilus, concerning all the things which Jesus began both to do and teach, <sup>2</sup>until the day that he was taken up, after he had given orders through the Holy Spirit to his chosen apostles, <sup>3</sup>to whom he presented himself alive after his suffering by many convincing proofs, being seen by them for forty days, and speaking the things about God's kingdom. <sup>4</sup>He assembled with them, and commanded them not to depart from Jerusalem, but to wait for the Father's promise, which "you heard from me, <sup>5</sup>that John indeed immersed in water, but in a few days you will be immersed in the Holy Spirit."

<sup>6</sup>Those who gathered with him asked him, "Lord, are you restoring Israel's kingdom at this time?" <sup>7</sup>He said to them,

It is not for you to know the times or seasons which the Father has placed in his own authority, <sup>8</sup>but when the Holy Spirit comes upon you, you will receive power, and you will be my witnesses both in Jerusalem, and in all of Judea and Samaria, and to the end of the earth.

<sup>9</sup>He said these things, and while they were looking, he was lifted up, and a cloud took him up, out of their sight. <sup>10</sup>As they were staring into heaven, while he was going away, behold! Two men in white clothing stood by them, <sup>11</sup>and said, "Men of Galilee, why are you standing and peering into heaven? This Jesus, who has been taken

up from you into heaven, will come in the same way that you saw him go into heaven."

<sup>12</sup>Then they returned to Jerusalem from the mount called Olives, which is near Jerusalem, a sabbath day's journey. <sup>13</sup>They came in, and went to the upstairs room, where they were staying: Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, and Judas the son of James. <sup>14</sup>All these were devoting themselves unitedly in prayer with the women, and with Mary the mother of Jesus, and with his brothers.

<sup>15</sup>And in those days Peter stood up among the brothers (about one hundred and twenty), and said,

<sup>16</sup>Men, brothers, the scripture must be fulfilled, which the Holy Spirit through the mouth of David predicted about Judas (who was the leader for those who seized Jesus), <sup>17</sup>because he was numbered among us, and received a place in this service. <sup>18</sup>He acquired a field with the wages of wrongdoing, and falling headfirst, he burst open in the middle, and all his entrails were poured out. <sup>19</sup>This occurrence has become known to all who live in Jerusalem, so that that field is called in their language *Akeldama*, that is, "The Field of Blood."

<sup>20</sup>It is written in the book of Psalms, "Let his house be empty, and let no one live in it," and "Let another take his overseership." <sup>21</sup>It is therefore necessary to choose one of those who have accompanied us all the time that the Lord Jesus went in and out among us <sup>22</sup>(beginning from the immersion of John until the day that he was taken up from us), to become a witness with us of his resurrection.

<sup>23</sup>They put two forward, Joseph (called Barsabbas, who was surnamed Justus) and Matthias. <sup>24</sup>Then they prayed, and said,

You, Lord, knower of all hearts, show clearly of these two the one whom you have chosen <sup>25</sup>to take the place

in this service and apostleship from which Judas turned away to go to his own place.

<sup>26</sup>They gave lots for them, and the lot fell on Matthias, and he was added to the eleven apostles.

**2** The day of Pentecost came, and they were all together at the same place. <sup>2</sup>Suddenly a sound came from heaven as of a rushing, violent wind, and it filled the whole house where they were sitting. <sup>3</sup>Divided tongues as of fire appeared to them, and rested on each one of them. <sup>4</sup>All were filled with the Holy Spirit, and began to speak in other languages, as the Spirit was inspiring them.

<sup>5</sup>Now Jews were dwelling in Jerusalem, devout men, from every nation under heaven. <sup>6</sup>This sound was heard, and the multitude came together, and was bewildered, because each one heard them speaking in his own language. <sup>7</sup>They were amazed and were wondering, saying,

Behold! Are not all these men who are speaking Galileans? <sup>8</sup>How do we hear, each one of us in his own language, in which we were born? <sup>9</sup>Parthians and Medes and Elamites and those who live in Mesopotamia, and in Judea and Cappadocia, Pontus and Asia, <sup>10</sup>and in Phrygia and Pamphylia, in Egypt and portions of Libya about Cyrene, and visitors from Rome, <sup>11</sup>both Jews and proselytes, Cretans and Arabians, we hear them speaking in our languages the mighty acts of God!

<sup>12</sup>They were all amazed and greatly perplexed, saying to one another, "What does this mean?" <sup>13</sup>But others were sneering, saying, "They are full of new wine." <sup>14</sup>Peter stood up with the eleven, raised his voice, and declared to them,

Men of Judea and all who live in Jerusalem, let this be known to you, and give ears to my words: <sup>15</sup>these men are not drunk as you imagine, for it is nine o'clock; <sup>16</sup>but this is what has been spoken through Joel the prophet, <sup>17</sup>"It shall be in the last days, says God, I will pour out of my Spirit on all flesh. Your sons and your daughters shall prophesy. Your young men shall see

appearances, and your older men shall have visions in dreams. <sup>18</sup>In those days I will pour out of my Spirit on my bondservants and on my bondmaidens, and they shall prophesy. <sup>19</sup>I will give wonders in heaven above, and signs in the earth below, blood and fire and clouds of smoke. <sup>20</sup>The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord comes. <sup>21</sup>Everyone who calls on the Lord's name shall be saved."

<sup>22</sup>Men of Israel, hear these words: Jesus the Nazarene has been attested by God through miracles and wonders and signs, which God did by him among you, as you yourselves know. <sup>23</sup>The one who was delivered up by God's decision and foreknowledge, you have nailed to the cross and killed by the hands of lawless men. <sup>24</sup>God brought the pains of his death to an end, and raised him up, because death could not hold him.

<sup>25</sup>David spoke about him, "I foresaw the Lord always before me, because he is on my right hand, that I should not be moved. <sup>26</sup>My heart rejoiced and my tongue was glad; and my flesh also will yet live in hope, <sup>27</sup>for you will not leave my soul in Hades, neither will you allow your Holy One to experience decay. <sup>28</sup>You have made known to me the ways of life; you will fill me with joy with your presence."

<sup>29</sup>Men, brothers, it is necessary to speak boldly to you of the patriarch David, that he both died and was buried, and his tomb is with us to this day. <sup>30</sup>He was a prophet, and he knew that God had sworn to him to set one of his descendants on his throne. <sup>31</sup>He foresaw Christ's resurrection and spoke of it, that he was not left in Hades, neither did his flesh experience decay.

<sup>32</sup>God raised up Jesus, of whom we all are witnesses. <sup>33</sup>He has been exalted to God's right hand, and has received from the Father the promise of the Holy Spirit, and he has poured out what you see and hear. <sup>34</sup>David

did not go to heaven, but he himself said, "The Lord said to my Lord, 'Sit at my right hand, <sup>35</sup>until I make your enemies your footstool.' " <sup>36</sup>Therefore let all the house of Israel know certainly that God has made this Jesus whom you crucified both Lord and Christ.

<sup>37</sup>They heard this, and were stabbed in their heart, and cried out to Peter and the other apostles, "Men, brothers, what should we do?" <sup>38</sup>Peter said to them,

Change your hearts, and let each one of you be immersed in the name of Jesus Christ, so that your sins might be forgiven, and you shall receive the gift of the Holy Spirit. <sup>39</sup>The promise is to you and to your children and to all who are far away, as many as the Lord our God may call.

<sup>40</sup>Then he testified and exhorted them with many other words, saying, "Be saved from this crooked generation."

<sup>41</sup>The ones who gladly accepted his message were immersed, and about three thousand souls were added in that day. <sup>42</sup>They were holding fast to the teaching of the apostles and to the fellowship, to the breaking of the bread and to the prayers.

<sup>43</sup>Fear came on every soul, and many wonders and signs were done by the apostles. <sup>44</sup>All the believers were together, and had all things in common. <sup>45</sup>They sold their possessions and goods, and distributed them to all, as anyone needed. <sup>46</sup>They spent much time everyday in the temple with one mind, and broke bread from house to house, sharing food in gladness and singleness of heart, <sup>47</sup>praising God and having the goodwill of all the people. The Lord was adding together daily the ones who were being saved.

**3** Now at the three o'clock hour of prayer, Peter and John were going up to the temple. <sup>2</sup>A certain man who was lame from birth was being carried, whom they were placing daily at the temple gate called Beautiful, to

ask a gift from those going into the temple. <sup>3</sup>When he saw Peter and John were about to enter the temple, he started begging them for a gift.

<sup>4</sup>Peter, with John, looked at him intently, and said, "Look at us." <sup>5</sup>He was giving close attention to them, expecting to receive something from them. <sup>6</sup>But Peter said, "I do not have silver and gold, but I give you what I have: in the name of Jesus Christ the Nazarene, get up and walk." <sup>7</sup>And he took him by the right hand and raised him, and instantly his feet and ankles were strengthened. <sup>8</sup>He jumped and stood and started walking, and entered the temple with them, walking and leaping and praising God. <sup>9</sup>And all the people saw him walking and praising God, <sup>10</sup>and they recognized that it was he who had been sitting for a gift at the Beautiful Gate of the temple, and they were filled with wonder and amazement at what had happened to him.

<sup>11</sup>While he was holding to Peter and John, all the people ran to them on Solomon's porch and were utterly astonished. <sup>12</sup>Peter saw the people, and said to them,

Men, Israelites, why are you marveling at this, or why are you looking intently at us, as if by our own power or godliness we had made him to walk? <sup>13</sup>The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom you delivered up and denied before Pontius Pilate, when he wanted to release him. <sup>14</sup>You denied the Holy and Righteous One, and you asked that a murderer be granted to you. <sup>15</sup>You killed the Prince of life, whom God raised from the dead, of whom we are witnesses.

<sup>16</sup>Because of faith in his name, his name has made this man strong whom you see and know. Yes, the faith which is through his name has given him this soundness before all of you. <sup>17</sup>And now, brothers, I know that you and your rulers did this unknowingly, <sup>18</sup>and in this way God fulfilled the things which he announced long ago

## ACTS 3:19

by the mouth of all the prophets, that his Christ should suffer.

<sup>19</sup>Change your hearts therefore, and turn, so that your sins may be wiped away, <sup>20</sup>that seasons of refreshment may come from the face of the Lord, and that he may send to you the one who has been appointed for you, Christ Jesus, <sup>21</sup>whom heaven must hold until the times of the restoration of all things, of which God spoke from the beginning through the mouth of his holy prophets.

<sup>22</sup>Moses indeed said, "The Lord your God will raise up for you a prophet like me from your brothers. You shall listen to whatever he says to you. <sup>23</sup>And every soul who does not listen to that prophet shall be destroyed from the people." <sup>24</sup>All the prophets who have spoken—from Samuel and his successors—proclaimed these days. <sup>25</sup>You are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, "And in your seed all the families of the earth shall be blessed." <sup>26</sup>God first raised up his Servant for you, and sent him to you, blessing each one of you who turns from your evils.

**4** While they were speaking to the people, the priests and the captain of temple guard and the Sadducees came upon them, <sup>2</sup>greatly annoyed because they were teaching the people, and proclaiming in Jesus the resurrection from the dead. <sup>3</sup>They laid hands on them, and put them in prison until the next day, for it was already evening. <sup>4</sup>But many of those who had heard the message believed, and the number of the men came to be about five thousand.

<sup>5</sup>On the next day, their rulers and the elders and the scribes assembled in Jerusalem, <sup>6</sup>and the high priest Annas, and Caiaphas and John and Alexander, and those of the family of the high priest. <sup>7</sup>They set them in their midst, and were asking, "By whose power or by whose name



have you done this?" <sup>8</sup>Then Peter, who was filled with the Holy Spirit, answered,

Rulers of the people and elders, <sup>9</sup>if we today are being examined about an act of kindness for this helpless man, by what means he has been made whole, <sup>10</sup>then let it be known to everyone of you, and to all the people of Israel, that by the name of Jesus Christ, the Nazarene, whom you crucified, whom God raised from the dead, by him this man stands before you healthy.

<sup>11</sup>This is the stone which has been counted as nothing by you builders, which has become the keystone, <sup>12</sup>and salvation is in no other, for neither is there any other name under heaven given among men by which we must be saved.

<sup>13</sup>They observed the boldness of Peter and John, and realized that they were uneducated and untrained men, and marveled, recognizing that they had been with Jesus. <sup>14</sup>And since they saw the man standing with them who had been healed, they had nothing to say. <sup>15</sup>Then they ordered them to go outside of the council, and conferred with one another, <sup>16</sup>saying,

What shall we do to these men? The extraordinary sign done by them is known to all who dwell in Jerusalem, and we cannot deny it. <sup>17</sup>But that it be not spread more among the people, let us warn them not to speak anymore in this name to anyone.

<sup>18</sup>They called them, and commanded that under no condition were they to teach or to speak in Jesus' name. <sup>19</sup>Peter and John replied, "You decide if it is right before God to listen to you rather than God, <sup>20</sup>for we can only speak what we have seen and heard." <sup>21</sup>Again they warned them, and released them, since they did not find a way to punish them on account of the people, for everyone was praising God because of what had happened. <sup>22</sup>The man on whom this miraculous healing had been done was more than forty years old.

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<sup>23</sup>They were released, and went to their own, and told what the chief priests and the elders had said. <sup>24</sup>When they heard this, with one mind they lifted their voice to God, and prayed,

Master, who made heaven and earth and the sea and all things in them, <sup>25</sup>who said (through the Holy Spirit by the mouth of David, our father and your servant), "Why have the nations become furious, and the peoples plotted senseless things? <sup>26</sup>The kings of the earth have appeared, and the rulers have come together, against the Lord and his Christ."

<sup>27</sup>Indeed, they have come together in this city against your holy Servant Jesus, whom you anointed, even Herod and Pontius Pilate, with the nations and the peoples of Israel, <sup>28</sup>to do the things that your hand and will determined beforehand would happen. <sup>29</sup>And now, Lord, look on their threats, and grant to your slaves to speak your message with all boldness, <sup>30</sup>while you stretch out your hand for healings and signs and wonders through the name of your holy Servant Jesus.

<sup>31</sup>After they prayed, the place where they were gathered was shaken; all were filled with the Holy Spirit, and they spoke God's message boldly.

<sup>32</sup>Now the multitude of those who believed was united in heart and soul, and no one said that any of his possessions was his own, but all things were common to them. <sup>33</sup>The apostles continued to testify with great power of the resurrection of the Lord Jesus, and abundant grace was on all of them.

<sup>34</sup>No one among them lacked anything, for whoever owned lands or houses sold them, and brought the money for the things sold, <sup>35</sup>and laid it at the apostles' feet. Then the money was distributed to each one according to his need. <sup>36</sup>Joseph, whom the apostles called Barnabas (by interpretation, "The Son of Exhortation"), a Levite and a

Cyprian by race, <sup>37</sup>had a field, and sold it, and brought the money, and laid it at the apostles' feet.

**5** A certain man named Ananias, with Sapphira his wife, sold a piece of property, <sup>2</sup>and kept back part of the price (his wife also was aware of it), and brought a certain part, and laid it at the apostles' feet. <sup>3</sup>Then Peter said,

Ananias, why has Satan filled your heart that you should lie to the Holy Spirit, and keep back part of the price of the land? <sup>4</sup>Before you sold it, was it not yours? After you sold it, was it not at your disposal? Why have you contrived this scheme in your heart? You have not lied to men, but to God.

<sup>5</sup>Ananias heard these words, and fell down and died, and great fear came on all who heard about it. <sup>6</sup>The young men arose, wrapped him up, carried him out, and buried him.

<sup>7</sup>About three hours later, his wife walked in, not knowing what had happened. <sup>8</sup>Peter asked her, "Tell me, were you paid this much for the land?" She replied, "Yes, this much." <sup>9</sup>Peter said to her, "Why did you agree to put the Lord's Spirit to the test? Behold! The feet of those who buried your husband are at the door, and they will carry you out." <sup>10</sup>She instantly fell down at his feet and died; and the young men came in and found her dead, and carried her out, and buried her beside her husband. <sup>11</sup>And great fear came on all the called-out people, and on everyone who heard these things.

<sup>12</sup>Many signs and wonders were done through the hands of the apostles among the people. They were all together in Solomon's porch. <sup>13</sup>None of the others dared to unite with them, but the people esteemed them highly. <sup>14</sup>Now the number of those who believed continued to grow, with multitudes both of men and women being added. <sup>15</sup>The sick were being carried into the streets on small beds and stretchers, so that Peter's shadow might

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fall on anyone of them when he passed by. <sup>16</sup>A multitude was gathering from the cities around Jerusalem, carrying the sick and those who were troubled with unclean spirits, and they were all being cured.

<sup>17</sup>But the high priest stood up, and all those with him (who were of the sect of the Sadducees), and were filled with jealousy. <sup>18</sup>They arrested the apostles, and put them into the public prison. <sup>19</sup>However, during the night, the Lord's angel opened the prison doors, led them out, and said to them, <sup>20</sup>"Go and stand and speak in the temple to the people all the words of this life." <sup>21</sup>After they heard this, they entered the temple at daybreak, and began teaching.

Then the high priest and those with him came, and called together the council, that is, all the council of the elders of the children of Israel, and sent to the prison to have them brought. <sup>22</sup>But the officers who went did not find them in the prison; they returned and reported, <sup>23</sup>saying, "We found the prison absolutely secure, and the guards were standing at the doors; but when we opened the doors, we found no one inside." <sup>24</sup>As they heard these words, both the captain of the temple guard and the chief priests were extremely perplexed about what this might mean.

<sup>25</sup>Then a certain one arrived, and announced to them, "Behold! The men whom you put in prison are standing in the temple and teaching the people." <sup>26</sup>The captain then left with the officers, and began leading them, but not with force, for they were afraid that the people might stone them. <sup>27</sup>They brought them and made them to stand before the council, and the high priest asked them, <sup>28</sup>saying,

Did we not give you strict orders not to teach in this name? But behold! You have filled Jerusalem with your doctrine, and you wish to bring this man's blood upon us.

<sup>29</sup>Peter and the apostles replied,

It is necessary to obey God rather than men. <sup>30</sup>The God of our fathers raised up Jesus whom you murdered, having hanged him on a tree. <sup>31</sup>God exalted him, the Prince and Savior, to his right hand, to give a change of heart to Israel, and forgiveness of sins. <sup>32</sup>And we are witnesses of these sayings, and so is the Holy Spirit, whom God has given to those who obey him.

<sup>33</sup>Those who heard these things were furious, and decided to kill them.

<sup>34</sup>A certain Pharisee named Gamaliel, a teacher of the law, who was highly respected by all the people, stood up in the council, and commanded that the men be put outside briefly. <sup>35</sup>Then he said to them,

Men, Israelites, be careful about what you are going to do to these men, <sup>36</sup>for before these days, Theudas stood up, saying that he was somebody, to whom about four hundred men joined themselves. He was killed, and all, as many as were obeying him, were dispersed, and they came to nothing. <sup>37</sup>After him Judas the Galilean stood up in the days of the census, and incited his followers to revolt. He also died, and all of the ones who had obeyed him were scattered.

<sup>38</sup>I now tell you, stay away from these men, and dismiss them, because if this movement or undertaking is of human origin, it will come to nothing, <sup>39</sup>but if it is from God, you cannot stop them, lest you be found fighting God.

He persuaded them, <sup>40</sup>and they summoned and flogged the apostles, and commanded them not to speak in Jesus' name, and then released them.

<sup>41</sup>They rejoiced as they went away from the presence of the council, because they had been counted worthy to suffer for the sake of the Name. <sup>42</sup>Every day in the temple, and from house to house, they kept on teaching and spreading the good news that Jesus is the Christ.

**6** In those days, when the the disciples were increasing in number, the Grecian Jews complained to the Hebrews, that their widows were being overlooked in the daily distribution. <sup>2</sup>The twelve summoned the multitude of the disciples, and said,

It is not right for us to forsake the message of God to serve tables. <sup>3</sup>Brothers, choose from yourselves seven reputable men who are full of the Spirit and of wisdom, whom we will set over this need; <sup>4</sup>and we will devote ourselves to prayer and to the service of the message.

<sup>5</sup>The proposal pleased all the multitude, and they chose Stephen, a man full of faith and the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a proselyte from Antioch. <sup>6</sup>They set these before the apostles, who prayed and laid their hands on them.

<sup>7</sup>God's message continued to spread, and the number of the disciples in Jerusalem was multiplying, and a large crowd of the priests was obedient to the faith. <sup>8</sup>Now Stephen, who was full of grace and power, was doing wonders and great signs among the people.

<sup>9</sup>However, certain ones stood up and started arguing with Stephen (they were of the synagogue called Freedmen, and of the Cyrenians, and of the Alexandrians, and of those from Cilicia, and from Asia), <sup>10</sup>but they could not stand against his wisdom and the Spirit by whom he was speaking. <sup>11</sup>Then they bribed men to say, "We have heard him speaking blasphemous words against Moses and God."

<sup>12</sup>They aroused the people and the elders and the scribes, and came upon him, and seized him, and brought him before the council. <sup>13</sup>They set up false witnesses, saying,

This man unceasingly speaks against this holy place and the law, <sup>14</sup>for we have heard him saying that this Jesus, the Nazarene, will destroy this place and will change the customs which Moses delivered to us.

<sup>15</sup>All those sitting in the council looked at him intently, and saw his face as the face of an angel.

**7** The high priest asked, “Are these things so?” <sup>2</sup>He replied,

Men, brothers and fathers, listen. The glorious God appeared to our father Abraham in Mesopotamia, before he lived in Haran, <sup>3</sup>and said to him, “Go out from your land, and from your relatives, and come into the land which I will show you.” <sup>4</sup>Then he left the land of the Chaldeans, and lived in Haran. From there, God made him move—after his father’s death—to this land where you now live.

<sup>5</sup>However, he gave him no inheritance in it (not even enough space for a foot); but promised to give it to him (even when he had no child) and to his offspring after him. <sup>6</sup>God spoke in this manner, “His offspring will be foreigners in a strange land, and they will enslave them, and mistreat them for four hundred years. <sup>7</sup>I will judge the nation that enslaves them,” God said, “and after these things, they will come out and serve me in this place.”

<sup>8</sup>God gave him a covenant of circumcision, and Abraham fathered Isaac, and circumcised him on the eighth day; and Isaac fathered Jacob, and Jacob the twelve patriarchs. <sup>9</sup>When the patriarchs became jealous, they sold Joseph into Egypt; but God was with him, <sup>10</sup>and delivered him from all his sufferings, and gave him grace and wisdom before Pharaoh, the king of Egypt, who set him to rule over Egypt and all his house.

<sup>11</sup>A famine and intense suffering came on the whole of Egypt and Canaan, and our fathers could not find food. <sup>12</sup>When Jacob heard that there was food in Egypt, he first sent our fathers. <sup>13</sup>Joseph was made known to his brothers on their second trip, and Joseph’s race became known to Pharaoh. <sup>14</sup>Joseph sent an invitation to Jacob his father, and all his relatives, seventy-five

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people. <sup>15</sup>Jacob went to Egypt, where he and our fathers died. <sup>16</sup>They were taken back to Shechem and placed in the tomb which Abraham bought with silver from Hamor's sons in Shechem.

<sup>17</sup>As the time of the promise which God had declared to Abraham approached, the people increased and multiplied in Egypt, <sup>18</sup>until a king arose who did not know Joseph. <sup>19</sup>He took advantage of our race by trickery, and cruelly forced our fathers to throw out their infants, so that they might not live.

<sup>20</sup>Moses was born at that time, and he was well-pleasing to God. He was nourished in his father's house for three months, <sup>21</sup>and when he had been placed outside, Pharaoh's daughter adopted him and brought him up as her own son. <sup>22</sup>Moses was educated in all the wisdom of the Egyptians, and he was powerful in his words and deeds.

<sup>23</sup>When he was about forty years old, it came into his heart to visit his brothers, the children of Israel. <sup>24</sup>He saw a certain one being treated unjustly, and he retaliated and brought justice to the one being mistreated, striking the Egyptian. <sup>25</sup>He was thinking that his brothers would understand that God was giving deliverance to them by his hand, but they had not understood this.

<sup>26</sup>The next day, when he saw two fighting, he tried to make peace between them, and said, "Men, you are brothers. Why are you hurting each other?" <sup>27</sup>But the wrongdoer pushed him away, saying, "Who appointed you a ruler and judge over us? <sup>28</sup>Do you want to kill me as you killed the Egyptian yesterday?" <sup>29</sup>At this answer, Moses ran away, and became an exile in the land of Midian, where he fathered two sons.

<sup>30</sup>After forty years, the Lord's angel appeared to him in a flaming thorn-bush in the desert of mount Sinai. <sup>31</sup>Moses looked and marveled at the sight. As he came near to observe, the Lord spoke to him, <sup>32</sup>"I am the God



of your fathers, the God of Abraham and Isaac and Jacob." Moses trembled, and did not dare look. <sup>33</sup>The Lord said to him, "Take off your sandals, for the place where you stand is holy. <sup>34</sup>I have certainly seen the cruel suffering of my people in Egypt, and I have heard their groaning, and I have come to deliver them. And now come: I will send you to Egypt."

<sup>35</sup>By the hand of the angel who appeared in the thorn-bush, God sent this Moses (whom they had refused, saying, "Who appointed you a ruler and judge?") both as a ruler and a redeemer. <sup>36</sup>This one led them out, and did wonders and signs in the land of Egypt and at the Red Sea, and in the desert for forty years.

<sup>37</sup>This is the Moses who said to the children of Israel, "From your brothers God will raise up for you a prophet like me." <sup>38</sup>This is he who was among the called-out people in the desert, with the angel (who spoke to him in mount Sinai) and our fathers, who received living oracles to give to us. <sup>39</sup>Our fathers did not want to obey; they rejected him, and turned back to Egypt in their hearts; <sup>40</sup>and they said to Aaron, "Make gods for us who will go before us, because as to this Moses, we do not know what has happened to him."

<sup>41</sup>They made a calf in those days, and brought a sacrifice to the idol, and were rejoicing in their handiwork. <sup>42</sup>So God turned away and gave them up to worship the stars of heaven, as it is written in the book of the prophets, "Did you offer slain animals and sacrifices to me forty years in the desert, house of Israel? <sup>43</sup>You received the shrine of Moloch and the star of your god Rephan, images which you crafted for them to worship, and I will remove you beyond Babylon."

<sup>44</sup>The tabernacle of the testimony with our fathers in the desert was to be made according to the pattern which the one who spoke to Moses commanded. <sup>45</sup>Our fathers brought it with Joshua into the possession of the nations,

which God drove out in front of our fathers until the days of David. <sup>46</sup>He found favor with God, and asked to find a dwelling place for the God of Jacob.

<sup>47</sup>Now Solomon built a house for him, <sup>48</sup>but the Most High does not dwell in houses made with hands, as the prophet said, <sup>49</sup>“Heaven is my throne, and the earth is my footstool. What kind of house will you build for me?” says the Lord, or “What is the place of my rest? <sup>50</sup>Did not my hand make all these things?”

<sup>51</sup>Stubborn and insensitive in hearts and ears! You always fight the Holy Spirit: as your fathers did, so do you! <sup>52</sup>Which of the prophets have your fathers not persecuted? And you killed those who predicted the coming of the Righteous One, of whom you have now become the betrayers and murderers. <sup>53</sup>You received the law ordained by angels, but you did not keep it.

<sup>54</sup>After they heard these things, they became infuriated, and began to gnash against him with their teeth. <sup>55</sup>Stephen, full of the Holy Spirit, fixed his eyes on heaven, and saw God’s splendor and Jesus standing at God’s right hand. <sup>56</sup>He loudly exclaimed, “Behold! I see heaven opened, and the Son of man standing at God’s right hand.”

<sup>57</sup>They shrieked loudly, stopped their ears, and rushed on him with one mind. <sup>58</sup>They threw him out of the city, and began to stone him. Witnesses laid their coats at the feet of a young man named Saul. <sup>59</sup>As they were stoning Stephen, he was praying, “Lord Jesus, receive my spirit.” <sup>60</sup>He bowed on his knees, and loudly cried out, “Lord, do not hold this sin against them.” After he said this, he fell asleep.

**8** Now Saul approved of his murder. On that day a great persecution came on the called-out people in Jerusalem, and all were scattered throughout the regions of Judea and Samaria, except the apostles. <sup>2</sup>Godly men buried Stephen, and made intense lamentation over him. <sup>3</sup>Now Saul was trying to destroy the called-out people, entering

every house, dragging out both men and women, and committing them to jail.

<sup>4</sup>Those therefore who were scattered went about proclaiming the message. <sup>5</sup>Now Philip went down to the city of Samaria, and was preaching Christ to them. <sup>6</sup>The crowds were united in giving careful attention to the things Philip said, and in watching the signs he was doing. <sup>7</sup>Unclean spirits were crying loudly, and going out of many people, and large numbers of paralytics and cripples were healed, <sup>8</sup>and there was great rejoicing in that city.

<sup>9</sup>Now a certain man named Simon had been practicing magic in the city, and had amazed the Samaritan nation, saying that he himself was great. <sup>10</sup>All of the people, from the least to the greatest, were following him, saying, "This man is God's power called GREAT." <sup>11</sup>They were all following him, because he had amazed them for a long time with his magical arts.

<sup>12</sup>But when they believed Philip, as he proclaimed the good news about God's kingdom, and the name of Jesus Christ, they were immersed, both men and women. <sup>13</sup>Simon himself also believed, and was immersed, and continued to keep close company with Philip. As he observed the signs and great miracles that were being done, he was amazed.

<sup>14</sup>The apostles in Jerusalem heard that Samaria had received God's message, and they sent Peter and John to them. <sup>15</sup>They went down, and prayed for them that they might receive the Holy Spirit, <sup>16</sup>for he had not yet fallen on any of them (only they had been immersed into the name of the Lord Jesus). <sup>17</sup>Then they placed their hands on them, and they received the Holy Spirit.

<sup>18</sup>Simon saw that the Spirit was given by the laying on of the apostles' hands, and he brought money to them, <sup>19</sup>saying, "Give to me also this power, that the one on whom I lay my hands may receive the Holy Spirit." <sup>20</sup>But Peter replied to him,

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May your silver perish with you, because you have supposed that you could obtain God's gift with money.

<sup>21</sup>You have neither a portion nor a share in this matter, for your heart is not right with God. <sup>22</sup>Therefore change your heart in regard to this wickedness of yours, and pray to the Lord, in the hope that the intent of your heart shall be forgiven you, <sup>23</sup>for I see that you are in the gall of bitterness, and in the bond of iniquity.

<sup>24</sup>Simon pleaded, "You pray to the Lord for me, that none of what you have said happens to me." <sup>25</sup>They testified and spoke the Lord's message, and returned to Jerusalem, and proclaimed the good news in many Samaritan villages.

<sup>26</sup>The Lord's angel spoke to Philip, saying, "Arise and go southward on the road which goes from Jerusalem to the abandoned Gaza." <sup>27</sup>He arose and went, and behold! An important Ethiopian officer (the treasurer for Candace, Ethiopia's queen), who had been to Jerusalem to worship, <sup>28</sup>was returning, and, while sitting in his chariot, was reading the prophet Isaiah. <sup>29</sup>And the Spirit said to Philip, "Go and join this chariot." <sup>30</sup>Philip ran and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?" <sup>31</sup>He answered, "Indeed, how can I, unless some one shall guide me?" Then he invited Philip to come up and sit with him. <sup>32</sup>Now the passage of the scripture which he was reading was this,

He was led like a sheep to slaughter, and as a lamb before his shearer is silent, so he did not open his mouth. <sup>33</sup>In his humble situation his justice was taken away. Who will describe his posterity? Because his life was taken from the earth.

<sup>34</sup>The officer asked Philip, "I beg you, of whom is the prophet saying this: of himself, or of someone else?" <sup>35</sup>Then Philip opened his mouth, and beginning with this scripture, proclaimed to him the good news about Jesus.

<sup>36</sup>And as they were going down the road, they came to a certain water, and the officer exclaimed, "Look! Water!

What hinders my being immersed?" [<sup>37</sup>Philip replied, "If you believe with all your heart, you may." He answered, "I believe that Jesus Christ is God's Son."'] <sup>38</sup>He ordered the chariot to stop, and they both went down into the water, both Philip and the officer, and he immersed him.

<sup>39</sup>When they came up out of the water, the Spirit of the Lord carried Philip away, and the officer saw him no more, but he joyfully continued his journey. <sup>40</sup>Then Philip was found at Azotus, and as he passed through, he proclaimed the good news in all of the cities, until he came into Caesarea.

**9** Saul, still breathing threatening and murder against the Lord's disciples, went to the high priest, <sup>2</sup>and asked from him letters for the Damascus synagogues, in order that, if he found any who were of the Way (either men or women), he might lead them bound to Jerusalem. <sup>3</sup>As he neared Damascus, all of a sudden a light from heaven shined around him. <sup>4</sup>He fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" <sup>5</sup>He asked, "Who are you, Lord?" He answered,

I am Jesus whom you are persecuting. <sup>6</sup>But arise, and go into the city, and you will be told what you must do. <sup>7</sup>The men accompanying him stood speechless, indeed hearing the voice, but seeing no one. <sup>8</sup>Saul arose from the earth, and opened his eyes, but he could not see. They led him by the hand, and brought him into Damascus, <sup>9</sup>where he remained sightless for three days, and neither ate nor drank.

<sup>10</sup>A certain disciple named Ananias was in Damascus, and the Lord spoke to him in a vision, "Ananias." He answered, "Behold! I am here, Lord." <sup>11</sup>The Lord said to him,

Arise and go to the street called Straight, and ask for Saul of Tarsus in Judah's house. Behold! He is praying, <sup>12</sup>and he has seen in a vision a man named Ananias coming and laying hands on him, that he may see.

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<sup>13</sup>Ananias replied,

Lord, I have heard about this man from many people, what cruel things he has done to your saints in Jerusalem.

<sup>14</sup>And he has authority here from the chief priests to bind all those who call on your name.

<sup>15</sup>The Lord said to him,

Go, because this one is a chosen instrument to me to carry my name both to nations and to kings and to the children of Israel. <sup>16</sup>I will show him what he must suffer for the sake of my name.

<sup>17</sup>Ananias departed, entered the house, laid his hands on him, and said, "Brother Saul, the Lord Jesus, who appeared to you on the road, has sent me that you might see again, and be filled with the Holy Spirit." <sup>18</sup>Some things like scales immediately fell from his eyes, and he could see again. He arose, and was immersed. <sup>19</sup>After he received food, he was strengthened.

He stayed with the disciples in Damascus for some days, <sup>20</sup>and was immediately preaching in the synagogues that Jesus is God's Son. <sup>21</sup>All those who heard were confounded, and were asking,

Is not this the man who destroyed those in Jerusalem who were calling on this name? And has he not come here to lead them bound to the chief priests?

<sup>22</sup>Saul became stronger and stronger, and bewildered the Jews in Damascus, proving that Jesus is the Christ.

<sup>23</sup>After many days, the Jews conspired to kill him, <sup>24</sup>but their plot became known to Saul. <sup>24</sup>They were closely watching even the gates, both day and night, that they might kill him. <sup>25</sup>But the disciples took him during the night, and let him down through the wall, lowering him in a basket.

<sup>26</sup>He went to Jerusalem, and tried to unite with the disciples. However, they all were afraid of him, not believing that he was a disciple. <sup>27</sup>But Barnabas took him to the apostles, and related to them that while on the road he

had seen the Lord, who had talked to him, and that in Damascus he had spoken boldly in Jesus' name.

<sup>28</sup>While he was with them he was going in and out of Jerusalem, speaking boldly in the Lord's name. <sup>29</sup>He talked and reasoned with the Grecian Jews who were attempting to kill him. <sup>30</sup>The brothers learned this, and escorted him down to Caesarea, and sent him to Tarsus.

<sup>31</sup>The called-out people throughout all of Judea and Galilee and Samaria had peace, and were built up. They walked in the fear of the Lord and in the comfort of the Holy Spirit, and continued to multiply.

<sup>32</sup>As Peter was going through all the area, he went down to the saints living in Lydda. <sup>33</sup>He found there a certain man named Aeneas, paralyzed and bedfast for eight years. <sup>34</sup>Peter said to him, "Aeneas, Jesus Christ is healing you. Arise and make your bed." He immediately stood up. <sup>35</sup>All of those who lived in Lydda and Sharon saw him, and they turned to the Lord.

<sup>36</sup>In Joppa there was a certain disciple named *Tabitha* (which means "Dorcas"), a woman who did many good works and acts of charity. <sup>37</sup>In those days she became ill and died; they bathed her and placed her in an upper room.

<sup>38</sup>Now Lydda was near Joppa, and after the disciples heard that Peter was there, they sent to him two men who implored, "Do not delay to come to us." <sup>39</sup>Peter arose and went with them; when he arrived, they took him to the upper room, where all the widows were weeping and showing coats and garments which Dorcas had made. <sup>40</sup>Peter asked everyone to leave, kneeled and prayed, turned to the body, and said, "*Tabitha*, arise!" She opened her eyes, saw Peter, and sat up. <sup>41</sup>He gave her his hand, and raised her up; he called the saints and widows, and presented her alive. <sup>42</sup>This became known in all of Joppa, and many believed on the Lord. <sup>43</sup>Then he stayed in Joppa for many days with a tanner named Simon.

**10**In Caesarea there was a man named Cornelius, a captain of the regiment of soldiers from Italy. <sup>2</sup>He was a devout and God-fearing man, with all his family; he did many deeds of charity for the people, and prayed to God constantly. <sup>3</sup>About three o'clock in the afternoon he clearly saw in a vision an angel of God coming to him, who said, "Cornelius." <sup>4</sup>He looked straight at him, was afraid, and asked, "What is it, Lord?" The angel said to him,

Your prayers and your deeds of charity have ascended as a memorial before God. <sup>5</sup>Send men now to Joppa, and summon a man named Simon Peter. <sup>6</sup>He is staying with a tanner named Simon, whose house is beside the sea.

<sup>7</sup>The angel who spoke to him departed, and he called two house servants and a devout soldier from those who were his personal attendants. <sup>8</sup>He related all things to them, and sent them to Joppa.

<sup>9</sup>The next day, as they were going along the road and were approaching the city, Peter went up on the roof about noon to pray. <sup>10</sup>He became hungry and was wishing to eat. While they were preparing the meal, he had a vision: <sup>11</sup>he saw heaven opened, and something like a large sheet was being lowered by its four corners to the earth. <sup>12</sup>In this object were all kinds of four-footed animals and reptiles of the earth and birds of heaven. <sup>13</sup>A voice commanded him, "Arise, Peter, kill and eat." <sup>14</sup>But Peter replied, "By no means, Lord, because at no time have I eaten anything common and unclean." <sup>15</sup>The voice spoke to him a second time, "Do not call common what God has cleansed." <sup>16</sup>After this happened three times, the object was quickly received into heaven.

<sup>17</sup>While Peter was deeply confused about the meaning of the vision, behold! The men whom Cornelius sent had inquired about Simon's house, and were standing at the gate. <sup>18</sup>They called and asked if Simon Peter was staying



there. <sup>19</sup>While Peter was trying to understand the vision, the Spirit spoke to him,

Behold! Three men are looking for you. <sup>20</sup>Arise, go down, and accompany them without hesitation, because I have sent them.

<sup>21</sup>Peter went down to the men, and said, "Behold! I am the one you are seeking. Why are you here?" <sup>22</sup>They replied,

Captain Cornelius, an upright and God-fearing man, who is highly regarded by the entire Jewish nation, was instructed by a holy angel to bring you to his house, and to hear words from you.

<sup>23</sup>He invited them in, and lodged them.

The next day Peter arose and went with them, and some of the brothers from Joppa went along. <sup>24</sup>On the following day, when they arrived in Caesarea, Cornelius was expecting them, and had invited his relatives and close friends. <sup>25</sup>As Peter was entering, Cornelius met him, and fell down at his feet and worshiped him. <sup>26</sup>But Peter raised him up, saying, "Stand up, for I myself am also a man." <sup>27</sup>While he was talking with him, he entered, and found many people gathered, <sup>28</sup>and he said to them,

You know that it is unlawful for a Jew to associate with or to approach one of a different nation, but God has shown me that I should not call any human being common or unclean. <sup>29</sup>So I came without hesitation when I was summoned. Therefore I ask, why have you sent for me?

<sup>30</sup>Cornelius replied,

Four days ago, at this very hour, three o'clock, I was praying in my house, and behold! A man in bright clothing stood before me, <sup>31</sup>and said, "Cornelius, your prayer has been heard, and your deeds of charity have been remembered before God. <sup>32</sup>Send to Joppa and ask for Simon Peter. He is staying in the house of Simon a tanner beside the sea." <sup>33</sup>I sent for you immediately, and

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you have been kind to come. Now therefore we are all present before God to hear all of the things commanded you by the Lord.

<sup>34</sup>Then Peter opened his mouth and said,

I indeed realize that God is not partial; <sup>35</sup>in every nation he who reveres him and works righteousness is welcomed by him. <sup>36</sup>The message which he sent to the children of Israel, proclaiming the good news of peace through Jesus Christ, the Lord of all, <sup>37</sup>you know that message, which spread throughout all of Judea, beginning from Galilee after the immersion which John preached, <sup>38</sup>the message about Jesus from Nazareth: that God anointed him with the Holy Spirit and power, who went about doing good and healing all those oppressed by the devil, because God was with him.

<sup>39</sup>We are witnesses of all of the things he did, both in the country of the Jews, and in Jerusalem, who killed him by hanging him on a tree. <sup>40</sup>God raised him on the third day, and made him visible, <sup>41</sup>not to all of the people, but to witnesses who had been chosen before by God: to us, who ate and drank with him after he was raised from the dead.

<sup>42</sup>And he commanded us to preach to the people, and to testify that this one was ordained by God to be the judge of the living and the dead. <sup>43</sup>All of the prophets testify to this one, that everyone who believes in him receives forgiveness of sins through his name.

<sup>44</sup>While Peter was yet speaking these words, the Holy Spirit descended upon all of those listening to the message.

<sup>45</sup>The believing brothers of the circumcision who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles; <sup>46</sup>for they were hearing them as they spoke in languages and praised God. Then Peter spoke, <sup>47</sup>"Can anybody forbid water, that these should not be immersed, who also like us have received the Holy Spirit?" <sup>48</sup>And he commanded them to

be immersed in the name of Jesus Christ. Then they asked him to remain for certain days.

**11** Then the apostles and the Judean brothers heard that the Gentiles had received God's message. <sup>2</sup>After Peter returned to Jerusalem, those of the circumcision were contending with him, <sup>3</sup>saying, "You went to uncircumcised men, and ate with them." <sup>4</sup>Peter began an orderly explanation of what had happened, saying,

<sup>5</sup>I was praying in the city of Joppa, and in a trance I saw something like a large sheet coming down, being let down from heaven by its four corners, and it came to me. <sup>6</sup>I looked carefully at it, and saw the foot-footed animals of the earth and the wild beasts and the reptiles and the birds of heaven. <sup>7</sup>And I heard a voice saying to me, "Arise, Peter, kill and eat." <sup>8</sup>I replied, "By no means, Lord, because nothing common or unclean has ever entered my mouth." <sup>9</sup>The voice from heaven spoke a second time, "Do not call common the things God has cleansed." <sup>10</sup>This happened three times, and everything was again drawn up into heaven.

<sup>11</sup>And behold! Immediately three men stood before the house where we were, who had been sent from Caesarea for me. <sup>12</sup>The Spirit told me to go with them without hesitation. These six brothers also went with me, and we entered the man's house. <sup>13</sup>He told us that he had seen the angel standing in his house, who said, "Send to Joppa and bring Simon who is called Peter, <sup>14</sup>who will speak words to you by which you and all your house will be saved."

<sup>15</sup>As I began to speak, the Holy Spirit fell on them, even as on us at the beginning, <sup>16</sup>and I remembered the Lord's statement, "John indeed immersed in water, but you will be immersed in the Holy Spirit." <sup>17</sup>If therefore God gave them a gift equal to the one that he gave to us, who believed on the Lord Jesus Christ, who was I to withstand God?

## ACTS 11:18

<sup>18</sup>They heard these things, and were quiet, and praised God, saying, “Then God has given a change of heart into life also to the Gentiles.”

<sup>19</sup>Those who had been scattered—in the suffering which came at the time of Stephen’s murder—went as far as Phoenicia and Cyprus and Antioch, declaring the message to no one except the Jews. <sup>20</sup>However, some people of Cyprus and Cyrene, who had gone to Antioch, were speaking also to the Greeks, proclaiming the good news about the Lord Jesus. <sup>21</sup>And the Lord’s hand was with them, and a large number of those believed and turned to the Lord.

<sup>22</sup>This report came to the ears of the called-out people in Jerusalem, and they sent Barnabas to Antioch, <sup>23</sup>who, when he arrived, and saw God’s grace, he rejoiced and exhorted everyone to abide in the Lord with purpose of heart. <sup>24</sup>(He was a good man, and full of the Holy Spirit and of faith.) A large number was added to the Lord.

<sup>25</sup>Then he went to Tarsus to look for Saul. He found him, and brought him to Antioch, <sup>26</sup>where they met with the called-out people for a full year, and taught a large number. The disciples were divinely called “Christians” first at Antioch.

<sup>27</sup>Now in those days, prophets from Jerusalem came down to Antioch. <sup>28</sup>One of them, by the name of Agabus, arose and signified by the Spirit that a great famine was about to come on all the world (which came in the days of Claudius). <sup>29</sup>Then the disciples—each as he was prospering—determined to help their brothers in Judea, <sup>30</sup>which they did, and sent it to the elders by the hand of Barnabas and Saul.

**12** At that time King Herod arrested certain ones among the called-out people in order to mistreat them. <sup>2</sup>He killed James, John’s brother, with a sword. <sup>3</sup>When he saw that this pleased the Jews, he proceeded to arrest Peter (during the days of unleavened bread), <sup>4</sup>whom he seized

and imprisoned, and assigned four squads of soldiers to guard him, planning to bring him before the people after the Passover. <sup>5</sup>Peter was being kept in prison, and while he was there, the called-out people prayed to God constantly for him.

<sup>6</sup>Now on the night before Herod was going to bring him out, Peter was sleeping between two soldiers, bound by two chains, while guards at the door were keeping the prison secure. <sup>7</sup>Behold! The Lord's angel appeared, and shined a light in the cell. He touched Peter's side, and aroused him, saying, "Stand up quickly." The chains fell from his hands, <sup>8</sup>and the angel said to him, "Fasten your belt, and put on your sandals." He did this, and the angel said, "Put on your coat, and follow me." <sup>9</sup>He went out and followed him, but he did not know that it was an angel who was doing this; he thought that he was having a vision. <sup>10</sup>They went beyond the first and second guards, and came to an iron gate leading into the city, which opened to them by itself. They went out and passed along one street, and immediately the angel left him.

<sup>11</sup>After Peter came to himself, he said, "Now I indeed know that the Lord sent his angel to deliver me from the hand of Herod, and from all the expectation of the Jews." <sup>12</sup>After he considered the situation, he went to the home of Mary (the mother of John who is called Mark), where many were gathered, and were praying. <sup>13</sup>He knocked on the gate's door, and a servant-girl named Rhoda came to answer. <sup>14</sup>She recognized Peter's voice, and was so overjoyed that she did not open the door, but ran and announced that Peter was standing before the gate. <sup>15</sup>They said to her, "You are out of your mind." But she continued to insist that it was so. They were saying, "It is his angel." <sup>16</sup>Meanwhile, Peter kept on knocking. Then they opened the door and saw him, and were amazed. <sup>17</sup>He urged them with his hand to be quiet, told them how the Lord had brought him out of prison, and said, "Tell these things

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to James and the brothers.” Then he departed and went to another place.

<sup>18</sup>When day came, there was no little stir among the soldiers about what had happened to Peter. <sup>19</sup>Herod searched for him unsuccessfully, examined the guards, and commanded that they be put to death. Then he departed from Judea, and spent some time in Caesarea.

<sup>20</sup>Now Herod was very angry with the people of Tyre and Sidon, and they came to him as a group (having persuaded Blastus, the king’s butler), and were asking for peace, since their food came from the king’s country. <sup>21</sup>Now on the appointed day, Herod was regally clad and sat on the place of judgment, and delivered a speech to them. <sup>22</sup>The people were crying out, “This is the voice of God, not of a man.” <sup>23</sup>The Lord’s angel instantly struck him, because he did not give the glory to God, and he became worm-eaten, and died.

<sup>24</sup>The Lord’s message continued to increase and multiply. <sup>25</sup>After Barnabas and Saul had finished their service, they returned from Jerusalem to Antioch, and took with them John, who is called Mark.

**13** Now among the called-out people in Antioch there were prophets and teachers: Barnabas and Symeon (who was called Niger), Lucius of Cyrene, Manaen (who was a foster-brother of Herod the tetrarch), and Saul. <sup>2</sup>While they were serving the Lord and fasting, the Holy Spirit said, “Set apart now for me Barnabas and Saul for the work to which I have called them.” <sup>3</sup>Then, after they had fasted and prayed and laid hands on them, they sent them away.

<sup>4</sup>They, having been sent by the Holy Spirit, went down to Seleucia, and from there sailed to Cyprus. <sup>5</sup>In Salamis they proclaimed God’s message in the synagogues of the Jews, and John was their assistant. <sup>6</sup>They passed through the whole island to Paphos, and found a Jew named Barjesus, who was a sorcerer and a false prophet.

<sup>7</sup>He was with the proconsul Sergius Paulus, a man of understanding, who summoned Barnabas and Saul, because he wanted to hear God's message.

<sup>8</sup>And the sorcerer (Elymas, by interpretation) was opposing them, seeking to turn the proconsul away from the faith. <sup>9</sup>Then Saul (who is also Paul) was filled with the Holy Spirit, and stared at him, <sup>10</sup>and said,

You son of the devil, full of all treachery and wickedness, you enemy of all that is right, will you not stop perverting the Lord's right ways? <sup>11</sup>And now behold! The Lord's hand is on you, and you will be blind, not seeing the sun for a time.

Immediately, mistiness and darkness fell on him, and he went around trying to find someone to lead him by his hand. <sup>12</sup>After the proconsul saw what happened, then he believed, being amazed at the Lord's teaching.

<sup>13</sup>Then Paul and his companions sailed from Paphos, and landed at Perga of Pamphylia. However, John left them and returned to Jerusalem. <sup>14</sup>They passed on from Perga to Antioch of Pisidia, where they entered the synagogue on the sabbath day, and sat down. <sup>15</sup>After the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, "Men, brothers, if you have a message of encouragement for the people, speak."

<sup>16</sup>Then Paul arose, motioned with his hand, and said,

Men, Israelites, and those who revere God, listen.

<sup>17</sup>The God of this people Israel chose our fathers, and raised up the people during their sojourn in Egypt, and led them out with a strong arm. <sup>18</sup>He tenderly carried them in the desert as a nursing father for about forty years. <sup>19</sup>He destroyed seven nations in the land of Canaan, and gave them the land <sup>20</sup>for about four hundred and fifty years.

And after these things, he gave them judges until Samuel the prophet. <sup>21</sup>Then they asked for a king, and God gave them Saul—Kish's son, a Benjaminite—for

forty years. <sup>22</sup>After God removed him, he raised up as a king for them David, of whom he spoke and testified, "I have found David, Jesse's son, a man after my heart, who will do all of my wishes."

<sup>23</sup>According to promise, he has brought a Savior to Israel from this man's offspring: Jesus! <sup>24</sup>Before the coming of this One, John preached beforehand the immersion of a change of heart to all the people of Israel. <sup>25</sup>And as John was completing his work, he said, "Who do you think I am? I am not he, but behold! One comes after me whose sandal I am not worthy to untie."

<sup>26</sup>Men, brothers, children of Abraham's family, and those among you who revere God, the message of this salvation has been sent to us. <sup>27</sup>Since the inhabitants of Jerusalem and their rulers knew neither him nor the utterances of the prophets, which are read every sabbath, they have fulfilled the prophets in condemning him. <sup>28</sup>Though they found no cause of death in him, they still asked Pilate that he be killed. <sup>29</sup>When they had fulfilled everything that was written about him, they took him down from the tree, and placed him in a tomb.

<sup>30</sup>But God raised him from the dead, <sup>31</sup>and he was seen for many days by those who walked with him from Galilee to Jerusalem, who now are his witnesses to the people. <sup>32</sup>And we are proclaiming to you the good news of the promise given to the fathers, <sup>33</sup>which God has fulfilled to us, their children, when he raised Jesus up, as it is written in the second psalm: "You are my Son. I have begotten you today."

<sup>34</sup>Since he raised him from the dead (and he is no longer subject to decay), he has spoken in this manner, "I will give to you the sure mercies of David." <sup>35</sup>He also said in another place, "You will not allow your Holy One to see decay." <sup>36</sup>David indeed died, after he had served God's will in his own generation, and was gath-



ered to his fathers, and saw decay; <sup>37</sup>but the One whom God raised did not see decay.

<sup>38</sup>Therefore, brothers, may you know that forgiveness of sins is being proclaimed to you through this One, and from all things from which you could not be justified by Moses' law, <sup>39</sup>by this One everyone who believes is justified. <sup>40</sup>Be careful, so that what was spoken by the prophets does not happen to you: <sup>41</sup>"Behold, despisers! Wonder and perish! I perform a work in your days, a work you will by no means believe, though it be declared to you."

<sup>42</sup>As they were leaving, they were requesting that these words be spoken to them the next sabbath. <sup>43</sup>After the synagogue was dismissed, many of the Jews and devout proselytes followed Paul and Barnabas, who spoke with them, persuading them to continue in the grace of God.

<sup>44</sup>On the next sabbath, nearly all the city was gathered to hear the Lord's message. <sup>45</sup>But the Jews saw the crowds, and were filled with jealousy; they spoke contemptuously and contradicted the things Paul was saying. <sup>46</sup>However, Paul and Barnabas announced boldly,

It was necessary that God's message be spoken first to you, but since you thrust it away, and judge yourselves unworthy of eternal life, behold! We turn to the Gentiles.

<sup>47</sup>The Lord therefore has commanded us, "I have placed you as a light of the Gentiles, so that you might be for salvation to the end of the earth."

<sup>48</sup>Then the Gentiles who were listening began to rejoice and praise the Lord's message, and as many as had been designated for eternal life believed. <sup>49</sup>The Lord's message continued to spread throughout the whole country.

<sup>50</sup>But the Jews stirred up devout, reputable women and the city's prominent men, and raised a persecution against Paul and Barnabas, and threw them out of their borders. <sup>51</sup>However, they shook off the dust of their feet

against them, and went to Iconium, <sup>52</sup>and the disciples were filled with joy and the Holy Spirit.

**14** In Iconium they went together to the Jewish synagogue, and spoke in such a way that a large multitude of both Jews and Greeks believed. <sup>2</sup>But the Jews who were disobedient stirred up the Gentiles, and poisoned their minds against the brothers. <sup>3</sup>They stayed for a long time, speaking boldly about the Lord, who was testifying to the message of his grace, and granting signs and wonders to be done by their hands.

<sup>4</sup>The people of the city were divided, some were with the Jews, some with the apostles. <sup>5</sup>Both the Gentiles and the Jews, and their rulers, planned to molest and stone them. <sup>6</sup>They were aware of it, and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region, <sup>7</sup>where they continued to proclaim the good news.

<sup>8</sup>In Lystra a certain crippled man was sitting; he was lame from birth, and had never walked. <sup>9</sup>Paul looked intently at the man who was listening to him speak, and saw that he had faith to be healed, <sup>10</sup>and spoke loudly, "Stand up straight on your feet." And he leaped up and began to walk. <sup>11</sup>The crowds saw what Paul had done, and lifted their voice and said in the Lycaonian language, saying, "The gods have come down to us in human form!" <sup>12</sup>And they called Barnabas "Zeus," and Paul "Hermes," because he was the principal speaker.

<sup>13</sup>The priest of Zeus (whose temple was in front of the city) brought bulls and wreaths to the gates, wanting with the multitudes to offer sacrifices. <sup>14</sup>The apostles Barnabas and Paul heard of it, and tore their clothes, and leaped into the crowd, crying out, <sup>15</sup>and saying,

Men, why are you doing these things? We also are human beings like you in every way. We are proclaiming the good news to you, that you should turn from these vain things to the living God, who made heaven and the earth and the sea and everything in them, <sup>16</sup>who in

past generations allowed all the nations to walk in their own ways. <sup>17</sup>Yet he did not leave himself without a witness, for he continued to do good, sending rain and fruitful seasons from heaven, filling your hearts with food and gladness.

<sup>18</sup>Though they said these things, they scarcely restrained the crowds from offering sacrifices to them.

<sup>19</sup>But the Jews from Antioch and Iconium came and turned the crowds against them. They stoned Paul, and dragged him outside the city, thinking he had died. <sup>20</sup>The disciples encircled him, and he stood up and went into the city, and on the next day he went with Barnabas to Derbe.

<sup>21</sup>They proclaimed the good news in that city, and made many disciples, and returned to Lystra and to Iconium and to Antioch, <sup>22</sup>strengthening the souls of the disciples, and exhorting them to continue in the faith, saying, "We must undergo many troubles to enter God's kingdom." <sup>23</sup>With prayer and fasting they appointed for them elders in every congregation, and committed them to the Lord, in whom they had believed.

<sup>24</sup>They passed through Pisidia, and arrived in Pamphylia. <sup>25</sup>They spoke the word in Perga, and went down to Attalia; <sup>26</sup>and from there they sailed to Antioch, where God's grace had entrusted to them the work which they accomplished. <sup>27</sup>After they arrived, they called the congregation together, and reported the things God had done with them, and that he had opened the door of faith to the Gentiles. <sup>28</sup>And they stayed no short time with the disciples.

**15** Now certain ones who came down from Judea were teaching the brothers, saying, "If you are not circumcised according to Moses' custom, you cannot be saved." <sup>2</sup>Paul and Barnabas disputed and debated with them at length, and they appointed Paul and Barnabas and certain

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others of them to go up to the apostles and elders in Jerusalem about this question.

<sup>3</sup>The congregation helped them on their way, and they went through both Phoenicia and Samaria, declaring fully the conversion of the Gentiles, and bringing great joy to all the brothers. <sup>4</sup>They arrived in Jerusalem, and were welcomed by the congregation and the apostles and the elders, and related the things that God had done with them.

<sup>5</sup>But certain ones of the sect of the Pharisees who had believed stood up, saying, "It is necessary to circumcise them, and to command them to keep Moses' law." <sup>6</sup>Then the apostles and the elders came together to consider this problem. <sup>7</sup>After much discussion, Peter arose, and said to them,

Men, brothers, you know that long ago God made a choice among you, that the Gentiles would hear the message of the gospel through my mouth and believe. <sup>8</sup>And God, who knows hearts, has testified by giving to them the Holy Spirit, even as he did to us; <sup>9</sup>and he made no difference between us and them, having cleansed their hearts by faith. <sup>10</sup>Now therefore why are you trying God by laying a yoke on the disciples' neck, which neither our fathers nor we could carry? <sup>11</sup>But we believe that we shall be saved through the grace of the Lord Jesus, even as they do.

<sup>12</sup>All of the people kept silent, and continued to listen as Barnabas and Paul told of the signs and wonders which God did through them among the Gentiles. <sup>13</sup>After they finished, James replied, saying,

Men, brothers, hear me. <sup>14</sup>Symeon has told how God first visited the Gentiles, to receive from them a people for his name. <sup>15</sup>The words of the prophets agree with this, as it is written, <sup>16</sup>"After these things I will return and rebuild the fallen tent of David, and I will rebuild its ruins, and I will set it up, <sup>17</sup>so that the rest of the

human family might seek the Lord, even all the Gentiles, on whom my name has been called, says the Lord who does these things, <sup>18</sup>things known of old.” <sup>19</sup>So my judgment is that we should not trouble the ones from the Gentiles who have turned to God, <sup>20</sup>but that we should write them a letter to abstain from the defilements of idols, and from fornication, and from that which is strangled, and from blood. <sup>21</sup>Moses has those who preach him in every city from generations of old, since he is read in the synagogues every sabbath.

<sup>22</sup>Then it seemed good to the apostles and the elders—with the whole congregation—to select some of the men, and send them to Antioch with Paul and Barnabas: Judas (the one called Barsabbas) and Silas, leading men among the brothers; <sup>23</sup>and with them this letter:

The apostles, the elders, and the brothers, to the brothers among the Gentiles in Antioch and Syria and Cilicia, greetings! <sup>24</sup>Since we have heard that certain ones went out from us and disturbed you with words, unsettling your souls, to whom we gave no commandment, <sup>25</sup>it seemed good to us, when we came to one mind, to select men and send them to you with our beloved Barnabas and Paul, <sup>26</sup>men who have risked their lives for the sake of the name of our Lord Jesus Christ. <sup>27</sup>We therefore have also sent Judas and Silas, who will tell you the same things by word of mouth. <sup>28</sup>It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: <sup>29</sup>to abstain from meats offered to idols, and from blood, and from things which are strangled, and from fornication; from which, if you keep yourselves, you will do well. Farewell.

<sup>30</sup>They were sent away, and came down to Antioch, and gathered the multitude together, and delivered the letter. <sup>31</sup>They read it, and rejoiced at the encouragement. <sup>32</sup>And both Judas and Silas, who themselves were also prophets, encouraged and strengthened the brothers with

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many words. <sup>33</sup>After some time, they were dismissed with peace from the brothers to those who had sent them. <sup>34</sup>[But it seemed good to Silas to stay there.] <sup>35</sup>Then Paul and Barnabas stayed awhile in Antioch, teaching the Lord's message, and proclaiming the good news, along with many others.

<sup>36</sup>After certain days, Paul said to Barnabas, "Let us now return and visit the brothers in every city where we proclaimed the Lord's message, to see how they are." <sup>37</sup>Barnabas wanted to take along John (the one called Mark), <sup>38</sup>but Paul did not think it was good to take the one who had left them in Pamphylia, and did not go with them to the work. <sup>39</sup>Then there arose a sharp disagreement, so that they separated from each other, and Barnabas took Mark, and sailed to Cyprus; <sup>40</sup>while Paul chose Silas, and departed, after he had been commended by the brothers to the grace of the Lord. <sup>41</sup>He went through Syria and Cilicia, strengthening the congregations.

**16** Now he came to Derbe and Lystra, and behold! A certain disciple was there named Timothy, the son of a faithful Jewish woman, and of a Greek father, <sup>2</sup>who was well reported of by the brothers in Lystra and Iconium. <sup>3</sup>Paul wanted him to travel with him, and he took him and circumcised him because of the Jews in those places, for everyone knew that his father was a Greek.

<sup>4</sup>As they were passing through the cities, they delivered the decrees that the apostles and elders in Jerusalem had decided that they should keep. <sup>5</sup>The congregations continued to be strengthened in the faith, and were daily increasing in number.

<sup>6</sup>They passed through the country of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the message in Asia. <sup>7</sup>They went by Mysia, and attempted to go into Bithynia, but the Spirit of Jesus did not allow them. <sup>8</sup>They passed by Mysia, and went down to Troas. <sup>9</sup>During the night, a vision appeared to Paul: a certain

man of Macedonia was standing and begging him, and saying, "Cross over into Macedonia! Help us!" <sup>10</sup>Because he saw the vision, we immediately tried to enter Macedonia, deciding that God had called us to proclaim the good news to them.

<sup>11</sup>Then we sailed from Troas, and made a straight journey to Samothrace, and the next day to Neapolis, <sup>12</sup>and from there to Philippi, which is the main city of the district of Macedonia, and is a colony. We stayed in that city certain days.

<sup>13</sup>Now on the sabbath, we went outside the gate beside a river, where we supposed there was a place of prayer. We sat down, and began speaking to the women who had gathered there. <sup>14</sup>A certain woman named Lydia, a merchant of purple cloth, of the city of Thyatira, a worshiper of God, was listening. The Lord opened her heart so that she gave close attention to the things being spoken by Paul. <sup>15</sup>She was immersed, and her household, and she invited us, saying, "If you have judged me to be faithful to the Lord, come and stay at my house;" and she urged us.

<sup>16</sup>As we were going to the place of prayer, a servant-girl who was a medium met us. She had brought her masters considerable gain by her fortunetelling. <sup>17</sup>She was following Paul and us, and continued to cry out, "These men who proclaim to you the way of salvation are slaves of the most high God." <sup>18</sup>She continued to do this for many days, and Paul became annoyed, and turned to the spirit, and said, "I command you in the name of Jesus Christ to come out of her," and it came out of her in that very hour.

<sup>19</sup>Her masters saw that their hope of gain was gone, and they seized Paul and Silas, and dragged them into the market place before the rulers. <sup>20</sup>They led them to the magistrates, and said, "These men, being Jews, are stirring up trouble in our city, <sup>21</sup>proclaiming customs not lawful for us to receive or practice, since we are Romans." <sup>22</sup>The

## ACTS 16:23

crowd stood together against them, and the magistrates tore their clothes, and commanded them to be flogged. <sup>23</sup>Many blows were laid on them, and they put them into prison, ordering the jailor to keep them safely. <sup>24</sup>Because he received this order, he put them into the inner prison, and secured their feet in stocks.

<sup>25</sup>Paul and Silas were praying at midnight, and singing praises to God, and the prisoners were listening to them. <sup>26</sup>Suddenly there was a great earthquake, so that the foundations of the prison-house were shaken, and at once all the doors were opened, and the chains of all of the prisoners were unfastened. <sup>27</sup>When the jailor awoke and saw the doors were open, he drew his sword and was about to kill himself, thinking that the prisoners had escaped. <sup>28</sup>But Paul called out with a loud voice, "Do not harm yourself, for we are all here." <sup>29</sup>He asked for a light, rushed in, and fell trembling before Paul and Silas.

<sup>30</sup>Then he led them outside, and asked, "Sirs, what must I do to be saved?" <sup>31</sup>They answered, "Believe on the Lord Jesus Christ, and you and your household will be saved." <sup>32</sup>They spoke the Lord's message to him, and to everyone in his household. <sup>33</sup>He took them at that hour of the night and washed their wounds, and he and everyone in his household were immediately immersed. <sup>34</sup>Then he brought them into his house, and served them a meal; and he and all of his household rejoiced, having believed in God.

<sup>35</sup>When day came, the magistrates sent policemen, saying, "Release those men." <sup>36</sup>The jailor reported these words to Paul, "The magistrates have ordered your release. Now come out, and go peaceably." <sup>37</sup>But Paul answered them,

They have beaten us publicly, men who are Romans; and have put us in prison. Will they now secretly release us? No! But let them come themselves, and lead us out.



<sup>38</sup>The policemen reported these words to the magistrates, who became afraid when they heard that they were Romans. <sup>39</sup>They came to them and apologized, and led them out, and asked them to leave the city. <sup>40</sup>They went from the prison to Lydia, saw the brothers, encouraged them, and departed.

**17** They went through Amphipolis and Apollonia, and came to Thessalonica, where there was a synagogue of the Jews. <sup>2</sup>According to his custom, Paul went to them, and reasoned with them from the scriptures for three sabbaths, <sup>3</sup>explaining and demonstrating that it was necessary for the Christ to suffer and to be raised from the dead, and that "this Jesus, whom I am proclaiming to you, is the Christ."

<sup>4</sup>Some of them were persuaded, and joined company with Paul and Silas, and also a large number of the devout Greeks, and not a few of the prominent women. <sup>5</sup>However, the jealous Jews took some of the crowd which loafed around the market place, gathered a mob, and began to incite an uproar in the city. They attacked Jason's house, trying to bring them out to the people. <sup>6</sup>When they did not find them, they dragged Jason and certain brothers before the officials of the city, crying,

These men, who have unsettled the world, have come here, <sup>7</sup>whom Jason has received. They all are acting contrary to Caesar's decrees, saying that Jesus is another king.

<sup>8</sup>They disturbed the crowd and the rulers as they were listening to these things. <sup>9</sup>They took a peace bond from Jason and the rest, and let them go.

<sup>10</sup>During the night the brothers with no delay sent Paul and Silas to Berea, where they went to the synagogue of the Jews. <sup>11</sup>Now these were more high-minded than those in Thessalonica, for they willingly received the message, and examined the scriptures daily, to see whether

## ACTS 17:12

or not these things were true. <sup>12</sup>Many of them believed, and of the prominent Greek women and men, not a few.

<sup>13</sup>The Thessalonian Jews learned that God's message had also been proclaimed in Berea by Paul, and they came there also, and agitated and troubled the crowds. <sup>14</sup>Then the brothers immediately sent Paul away as far as the sea, but Silas and Timothy remained in Berea. <sup>15</sup>Those who were accompanying Paul went as far as Athens; and when they received a command for Silas and Timothy to come right away, they returned.

<sup>16</sup>While Paul waited in Athens for their arrival, his spirit was greatly stirred within him, because he observed that the city was full of idols. <sup>17</sup>He continued to reason in the synagogue with the Jews and those who worshiped God, and every day in the market place with those who happened to be there. <sup>18</sup>Some of the Epicurean and Stoic philosophers were debating with him, and asked, "What does this carrier of tidbits wish to announce?" Others were saying, "He appears to be a proclaimer of strange gods," because he was bringing the good news about Jesus and the resurrection. <sup>19</sup>They took hold of him, and brought him to the Areopagus, and were asking,

Can we understand this new teaching which is being spoken by you? <sup>20</sup>You are bringing certain strange things to our ears. We wish to know what these things are.

<sup>21</sup>All of the Athenians and the foreign visitors spent their time in nothing else but to tell or hear the latest thing. <sup>22</sup>Then Paul stood in the middle of the Areopagus, and said,

Men! Athenians! I see that you are very religious in all things. <sup>23</sup>As I was walking about, noticing your places of worship, I found an altar with this inscription, TO AN UNKNOWN GOD. I introduce to you this one whom you worship without clear knowledge. <sup>24</sup>God, who made the world and everything in it, who is the lord of heaven and earth, does not live in temples made

with hands; <sup>25</sup>neither is he served by human hands, as though he needed anything: he himself gives to everyone life and breath and all things.

<sup>26</sup>From one he has made every nation of people to dwell on all of the face of the earth, having set appointed times, and the boundaries of their dwelling-places: <sup>27</sup>to seek God, if perhaps they might touch him, and find him, though he is not far from each one of us; <sup>28</sup>for we live and move and exist in him, as certain ones of your poets have said, "for we are also his offspring."

<sup>29</sup>Since we are the offspring of God, we ought not to think that the divine nature is like something fashioned by the skill and thought of man, an image in gold or silver or stone. <sup>30</sup>God has overlooked the times of ignorance, but now he orders all men everywhere to change their hearts, <sup>31</sup>since he has appointed a day in which he shall righteously judge the world by that man whom he has appointed; and he has given assurance to everyone by raising him from the dead.

<sup>32</sup>When they heard of the resurrection from the dead, some were sneering, but others said, "We will hear you again about this." <sup>33</sup>So Paul left them. <sup>34</sup>However, certain men joined themselves to him, and believed, among whom were Dionysius the judge, and a woman named Damaris, and others with them.

**18** After these things, he left Athens and went to Corinth. <sup>2</sup>He found a certain Jew named Aquila, a native of Pontus, and Priscilla his wife, who had recently come from Italy, because Claudius had ordered all Jews to leave Rome. He went to them, <sup>3</sup>and, because he was of the same trade (tentmaking), he stayed with them, and began working. <sup>4</sup>He continued to reason in the synagogue every sabbath, and to persuade both Jews and Greeks.

<sup>5</sup>When Silas and Timothy came down from Macedonia, Paul was wholly absorbed in preaching, testifying to the Jews that Jesus is the Christ. <sup>6</sup>While they were disputing

## ACTS 18:7

and reviling him, he shook his coat, and said to them, "Your blood is on your head. I am clean. From now on I will go to the Gentiles."

<sup>7</sup>He left there and entered the house of a certain one named Titus Justus, a worshiper of God, whose house was next door to the synagogue. <sup>8</sup>Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the listening Corinthians believed and were immersed. <sup>9</sup>During the night, the Lord spoke in a vision to Paul,

Do not be afraid, but speak, and do not be silent, <sup>10</sup>for I am with you. No one will attack you to harm you, for many people in this city are mine.

<sup>11</sup>He stayed there a year and six months, teaching God's message among them.

<sup>12</sup>While Gallio was proconsul of Achaia, the Jews united and stood against Paul, and brought him before the judgment seat, <sup>13</sup>saying, "This man is persuading the people to worship God contrary to the law." <sup>14</sup>When Paul was about to open his mouth, Gallio spoke to the Jews,

If indeed it was a specific crime or serious wrongdoing, O you Jews, I would bear with you. <sup>15</sup>But if there are questions about a word and names and your own law, see to it yourselves; I will not judge these matters.

<sup>16</sup>Then he drove them away from the judgment seat. <sup>17</sup>They all seized Sosthenes, the ruler of the synagogue, and were beating him in front of the judgment seat, but none of these things was a concern to Gallio.

<sup>18</sup>After Paul had stayed yet many days, he said good-bye to the brothers, and began sailing towards Syria, and Priscilla and Aquila were with him. He had his hair cut in Cenchrea, for he was under a vow. <sup>19</sup>They arrived in Ephesus, where he left them, but he himself went to the synagogue, and reasoned with the Jews. <sup>20</sup>They asked him to stay longer, but he did not consent. <sup>21</sup>He said good-bye, and promised, "I will again come to you, God willing,"

and sailed from Ephesus, <sup>22</sup>and landed at Caesarea. He went up and greeted the congregation, and went down to Antioch. <sup>23</sup>After he had spent a certain time there, he left, and went through the country of Galatia and Phrygia, going from one place to another, strengthening all the disciples.

<sup>24</sup>Then an Alexandrian Jew named Apollos arrived in Ephesus. He was an eloquent man who was well versed in the scriptures. <sup>25</sup>He had been instructed in the Lord's way, and—being zealous in spirit—spoke and taught accurately the things about Jesus, though he only understood John's immersion. <sup>26</sup>He began to speak boldly in the synagogue. Priscilla and Aquila heard him, and took him aside, and explained God's way to him more accurately.

<sup>27</sup>He was planning to go to Achaia, and the brothers encouraged him, and wrote to the disciples to receive him. He arrived, and was of much service to those who had believed through the grace. <sup>28</sup>He continued vigorously to debate publicly with the Jews, showing by the scriptures that Jesus is the Christ.

**19** Now while Apollos was at Corinth, Paul went through the inland country to Ephesus, where he found certain disciples. <sup>2</sup>He asked them, "Did you receive the Holy Spirit after you believed?" They replied, "We did not hear that there is a Holy Spirit." <sup>3</sup>He inquired, "Into what were you immersed?" They answered, "Into John's immersion." <sup>4</sup>Paul said, "John's immersion was of a change of heart, saying to the people that they should believe on the One coming after him, that is, on Jesus." <sup>5</sup>After they heard this, they were immersed into the name of the Lord Jesus. <sup>6</sup>Paul placed his hands on them, and the Holy Spirit came on them, and they were speaking in languages and prophesying. <sup>7</sup>There were about twelve men in all.

<sup>8</sup>He entered the synagogue, and continued to speak boldly for three months, reasoning and persuading concerning the things of God's kingdom. <sup>9</sup>Because certain

## ACTS 19:10

ones were stubborn and disobedient, speaking evil of the Way before the multitude, Paul left them, separated the disciples, and reasoned daily in the lecture hall of Tyrannus. <sup>10</sup>He did this for two years, so that everyone who lived in Asia heard the Lord's message, both Jews and Greeks.

<sup>11</sup>God continued to do powerful signs by Paul's hands. <sup>12</sup>Handkerchiefs and aprons were being taken from his body to those who were sick, and their illnesses were leaving them, and the evil spirits were going out.

<sup>13</sup>Certain itinerant Jewish exorcists attempted to use the name of the Lord Jesus over the ones who had evil spirits, saying, "I command you by the Jesus whom Paul is preaching." <sup>14</sup>Seven sons of Sceva, a Jewish chief priest, were doing this. <sup>15</sup>The evil spirit replied, "I know Jesus, and I understand Paul, but who are you?" <sup>16</sup>The man possessed by the evil spirit leaped on them, overpowered and conquered all of them, so that they ran out of the house, naked and wounded.

<sup>17</sup>This became known to everyone who lived in Ephesus, both Jews and Greeks, and they became afraid, and the name of the Lord Jesus was magnified. <sup>18</sup>Many of those who believed came, confessing, and telling of their practices. <sup>19</sup>A large number who had practiced magic brought their books (valued at ten thousand dollars), and burned them publicly. <sup>20</sup>So, according to the power of the Lord, the message was growing and becoming strong.

<sup>21</sup>When these things were finished, Paul determined in his spirit, after passing through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome." <sup>22</sup>He sent two of his helpers, Timothy and Erastus, to Macedonia, but he himself stayed awhile in Asia.

<sup>23</sup>Then no little disturbance arose about the Way. <sup>24</sup>A certain silversmith named Demetrius, who made silver shrines of Artemis, was bringing much business to the

craftsmen. <sup>25</sup>He brought together these men and the workmen of the same trade, and said,

Men, you understand that we have our prosperity by this trade. <sup>26</sup>You are seeing and hearing that, not only in Ephesus, but in nearly all of Asia, this Paul has persuaded and misled many people, saying that they are not gods which are made with hands. <sup>27</sup>Not only is there a danger that this trade of ours may come into disrepute, but also the temple of the great goddess Artemis is accounted as nothing; and her majesty, which all Asia and the world worship, has been brought low.

<sup>28</sup>They heard this, became angry, and were shouting, saying, "Artemis of the Ephesians is great!" <sup>29</sup>The city was filled with commotion; they united and rushed into the theater, and seized Gaius and Aristarchus of Macedonia, Paul's traveling companions. <sup>30</sup>Paul was wanting to go among the mob, but the disciples would not allow him. <sup>31</sup>Some of the leaders of Asia who were his friends sent to him and begged him not to go into the theater.

<sup>32</sup>Some were shouting one thing, some another, for the gathering had become confused; and most of them did not know why they had come together. <sup>33</sup>Some of the crowd told Alexander (whom the Jews put forward) who motioned with his hand, and was wanting to make a defense to the people. <sup>34</sup>But after they realized that he was a Jew, an outcry came from everyone continually for about two hours, shouting, "Artemis of the Ephesians is great!" <sup>35</sup>After the town clerk had quieted the crowd, he said,

Men! Ephesians! Who among men does not know that the city of Ephesus is the guardian of the temple of the great Artemis, and of the image fallen from heaven? <sup>36</sup>Since these things are not disputed, you must keep quiet and do nothing reckless. <sup>37</sup>You have brought these men who are neither temple robbers nor blasphemers of our goddess.

<sup>38</sup>If therefore Demetrius and his fellow-craftsmen indeed have a charge against anyone, the courts are open, and there are proconsuls. Let them sue one another. <sup>39</sup>If you are seeking anything further, it will be decided in a lawful assembly. <sup>40</sup>We are in danger of being charged with riot concerning this day, for there is no excuse we can give to account for this uproar.

<sup>41</sup>After he said these things, he dismissed the gathering.

**20** The disturbance stopped, and Paul sent for the disciples and encouraged them, and said good-bye, and departed for Macedonia. <sup>2</sup>He went through those parts, encouraged them with many words, and went to Greece, <sup>3</sup>where he stayed three months. Because of a Jewish plot against him, as he was about to sail to Syria, he decided to return through Macedonia. <sup>4</sup>Sopater, a son of Pyrrhus, a Berean, was traveling with him as far as Asia; and Aristarchus and Secundus, of the Thessalonians; and Gaius, of Derbe; and Timothy, and Tychicus and Trophimus, of Asia. <sup>5</sup>They went ahead of us, and were waiting for us at Troas.

<sup>6</sup>After the days of unleavened bread, we sailed from Philippi, and came to them in five days at Troas, where we stayed seven days. <sup>7</sup>On Sunday we assembled to break the loaf, and Paul conducted a discussion with them, intending to leave the next day, and he extended his message until midnight.

<sup>8</sup>Now there were many lamps in the upper room where we had gathered. <sup>9</sup>While Paul continued to speak, a certain young man, named Eutychus, who was sitting in a window, was being overcome by a deep sleep. He was overcome, and fell down from the third floor, and was taken up dead. <sup>10</sup>Paul went down, fell upon him, and embraced him, and said to the disciples, "Do not be worried, for he is alive!" <sup>11</sup>Then he went up, broke the loaf, and ate, and talked for a long while, until daybreak,



and left. <sup>12</sup>They took the young man away alive, and were greatly comforted.

<sup>13</sup>We went ahead to the ship, and sailed from there to Assos, where we intended to take Paul aboard; he had arranged this, since he intended to travel by land. <sup>14</sup>He met us at Assos, and we took him aboard, and went to Mitylene. <sup>15</sup>We sailed from there, and on the next day we were opposite Chios, and the following day we arrived at Samos, and on the morrow at Miletus. <sup>16</sup>Paul had decided to sail past Ephesus, so that he would not lose time in Asia, for he was hurrying, so that he might be in Jerusalem on the day of Pentecost, if at all possible.

<sup>17</sup>He sent from Miletus to Ephesus to invite the elders of the called-out people. <sup>18</sup>They came, and he said,

You understand how I was with you all the time, from my first day after I arrived in Asia. <sup>19</sup>I served the Lord with all humility, with tears, and with trials which came on me by the schemes of the Jews. <sup>20</sup>I kept silent about none of those things that were profitable, in order to proclaim to you and to teach you in public and from house to house, <sup>21</sup>declaring—both to Jews and Greeks—a change of heart toward God, and faith toward Jesus our Lord.

<sup>22</sup>Now behold! I am compelled in my spirit to go to Jerusalem, though I do not know what will happen to me, <sup>23</sup>except that the Holy Spirit is declaring in every city that bonds and distresses await me. <sup>24</sup>I consider my life of no account, of no value to me, as I complete my course, and the ministry, which I received from the Lord Jesus: to declare the gospel of God's grace.

<sup>25</sup>Now behold! I know that none of you—among whom I have gone about preaching the kingdom—will see my face any more. <sup>26</sup>Therefore I declare to you this very day that I am pure from the blood of all. <sup>27</sup>I have not kept silent about anything, in order to proclaim all of God's plan for you. <sup>28</sup>Guard yourselves, and all of the flock,

over which the Holy Spirit has appointed you overseers, to shepherd the Lord's called-out people, whom he bought with his own blood.

<sup>29</sup>I know that, after I depart, fierce wolves will come among you, not sparing the flock; <sup>30</sup>and that men will arise from among you yourselves, and will speak depraved things, in order to lead disciples away after them.

<sup>31</sup>Watch, therefore, remembering that for three years, night and day, I never stopped warning each one of you with tears.

<sup>32</sup>Now I commit you to God, and to the message of his grace, which can build you up, and give you an inheritance among all who are set apart to his service.

<sup>33</sup>I coveted no man's silver or gold or clothing. <sup>34</sup>You yourselves know that these hands supplied the things that were necessary for me, and for those with me. <sup>35</sup>In everything I have shown you that you must help the weak by working in this manner, and remember the words of the Lord Jesus, who said, "It is more blessed to give than to receive."

<sup>36</sup>He said these things, kneeled down, and prayed with them all. <sup>37</sup>Then they all began to weep loudly, and they fell on Paul's neck, and they were kissing him tenderly. <sup>38</sup>They were deeply distressed, especially by his word that they were not going to see his face again, and they accompanied him to the ship.

**21** We parted from them, set sail, and made a straight course to Cos, and on the next day to Rhodes, and from there to Patara. <sup>2</sup>We found a ship crossing over to Phoenicia; we boarded and sailed. <sup>3</sup>Then we came in sight of Cyprus, and left it behind on the left, and sailed toward Syria, and landed at Tyre, for the ship was unloading its cargo there. <sup>4</sup>We found the disciples, and stayed there seven days. They were urging Paul through the Spirit not to set foot in Jerusalem.

<sup>5</sup>When our time was up, we went out, and were going along, and all of the people—including the women and children—were accompanying us out of the city; and we kneeled on the beach and prayed. <sup>6</sup>We said good-bye to one another, and boarded the ship, and they returned to their homes.

<sup>7</sup>We completed the voyage from Tyre, and arrived at Ptolemais, where we greeted the brothers and stayed one day. <sup>8</sup>On the next day, we departed and sailed to Caesarea, where we entered the home of Philip the evangelist (one of the seven), and stayed with him. <sup>9</sup>Now Philip had four virgin daughters who were prophesying.

<sup>10</sup>While we were remaining for some days, a certain prophet named Agabus came down from Judea. <sup>11</sup>He came to us, took Paul's belt, tied his own feet and hands, and said, "The Holy Spirit says, 'The Jews of Jerusalem will bind the owner of this belt in this manner, and deliver him into the hands of the Gentiles.' " <sup>12</sup>When we heard these things, both we and those of Caesarea were pleading with him not to go up to Jerusalem. <sup>13</sup>Then Paul replied, "What are you doing, weeping and breaking my heart? I am ready not only to be bound, but to die in Jerusalem for the sake of the name of the Lord Jesus." <sup>14</sup>He was not persuaded, and we became quiet, and said, "May the Lord's will be done."

<sup>15</sup>After these days we made preparations, and went up to Jerusalem. <sup>16</sup>Some disciples of Caesarea went with us, bringing Mnason of Cyprus, an early disciple, with whom we would stay. <sup>17</sup>When we came to Jerusalem, the brothers received us warmly.

<sup>18</sup>The next day Paul was going in with us to James, and all the elders came. <sup>19</sup>He greeted them, and related in order the things God had done among the Gentiles through his ministry. <sup>20</sup>They heard these things, and were praising God, and then said to Paul,

## ACTS 21:21

Brother, you are aware that many thousands of the Jews have believed, and that everyone is zealous for the law. <sup>21</sup>They have been told about you, that you are teaching rebellion against Moses to the Jews who live among the Gentiles, telling them neither to circumcise their children, nor to keep the customs. <sup>22</sup>What should be done? They will surely hear that you have come.

<sup>23</sup>Do what we tell you: there are four men with us who are under a vow; <sup>24</sup>take them and be purified with them, and pay their expenses, so that they might shave their heads. Then everyone will know that what they have been told about you is nothing, and that you yourself walk orderly, keeping the law. <sup>25</sup>We wrote a letter about the Gentiles who have believed, that they abstain from meat offered to idols, and from blood, and from that which is strangled, and from fornication.

<sup>26</sup>The next day Paul took the men, and was purified with them, and entered the temple, to give notice of the completion of the days of the purification, until the sacrifice was brought for each one of them. <sup>27</sup>When the seven days were almost completed, some Asian Jews who had seen him in the temple stirred up all the people, seized him, <sup>28</sup>and were shouting,

Men! Israelites! Help! This is the man who is teaching all men everywhere against the people and the law and this place. Besides, he has brought Greeks into the temple, defiling this holy place.

<sup>29</sup>They had previously seen Trophimus the Ephesian with him in the city, and were surmising that Paul had taken him into the temple. <sup>30</sup>The whole city was shaken, and the people rushed together and grabbed Paul, and were dragging him out of the temple, and the doors were immediately shut.

<sup>31</sup>As they were seeking to kill him, word reached the chief captain of the regiment that all Jerusalem was in an uproar. <sup>32</sup>He immediately took soldiers and centurions,

and ran down upon them; and when they saw the chief captain and the soldiers, they stopped beating Paul. <sup>33</sup>Then the chief captain approached him, and took hold of him, and ordered that he be bound with two chains; then he began asking who he was and what he had done. <sup>34</sup>Some were shouting one thing, some another; and when he could not know the reason because of the uproar, he commanded that Paul be brought into the barracks.

<sup>35</sup>When he was on the steps, he was lifted up by the soldiers, because of the violence of the crowd; <sup>36</sup>the multitude of the people was following, crying, "Kill him!" <sup>37</sup>As he was about to be led into the barracks, Paul asked the chief captain, "May I speak with you?" He replied, "Do you know Greek? <sup>38</sup>Are you not the Egyptian who previously incited a riot, and led four thousand assassins into the desert?" <sup>39</sup>Paul answered, "I am a Jew, a citizen of Tarsus in Cilicia, an important city. I beg you to permit me to speak to the people." <sup>40</sup>Permission was granted, and Paul stood on the steps, and beckoned with his hand to the people. When silence prevailed, he addressed them in the Hebrew language, saying,

**22** "Men, brothers, and fathers, hear now my defense before you." <sup>2</sup>They noticed that he was addressing them in the Hebrew language, and they became very quiet. He continued,

<sup>3</sup>I am a Jew, having been born in Tarsus of Cilicia, and brought up in this city at the feet of Gamaliel, having been instructed according to the strictness of our fathers' law, being zealous for God, as all of you are today. <sup>4</sup>I persecuted this Way to death, binding and delivering to jail both men and women, <sup>5</sup>as also the high priest testifies about me, and all of the council of the elders. I received letters from them, and I went to the brothers in Damascus to lead the ones there bound to Jerusalem for punishment.

<sup>6</sup>As I was approaching Damascus about noon, a great light unexpectedly flashed around me, <sup>7</sup>and I fell to the ground and heard a voice speaking to me, "Saul, Saul, why are you persecuting me?" <sup>8</sup>I answered, "Who are you, Lord?" He said to me, "I am Jesus the Nazarene, whom you are persecuting." <sup>9</sup>Those with me saw the light, but they did not understand the voice of the one talking to me. <sup>10</sup>I asked, "What shall I do, Lord?" The Lord replied to me, "Arise, go into Damascus, and there you will be told about all of the things which have been appointed for you to do."

<sup>11</sup>Since I could not see, because of the glory of that light, I was led by the hand of those with me, and I came to Damascus. <sup>12</sup>A certain Ananias (a devout man according to the law, who had a good reputation among all of the Jews living there) <sup>13</sup>came to me, stood by me, and said to me, "Brother Saul, look up." In that same hour I could see!

<sup>14</sup>He said, "The God of our fathers has chosen you to know his will, and to see the Righteous One, and to hear the voice from his mouth, <sup>15</sup>because you will be a witness for him to all people of the things you have seen and heard. <sup>16</sup>Now, why do you delay? Arise, be immersed, and wash away your sins, having called on the Lord's name."

<sup>17</sup>When I had returned to Jerusalem and was praying in the temple, I went into a trance. <sup>18</sup>I saw him as he was speaking to me, "Leave Jerusalem as soon as possible, for they will not receive your testimony about me." <sup>19</sup>I replied, "Lord, they themselves know that I was jailing and beating those in every synagogue who believe on you. <sup>20</sup>Also, when the blood of Stephen your martyr was being poured out, I myself was standing by and applauding and holding the coats of those who were killing him." <sup>21</sup>He said to me, "Go! I will send you far away to the Gentiles."

<sup>22</sup>They continued to listen to his speech up to this point, but then they lifted their voice, shouting, "Away with such a fellow from the earth! He should not live."

<sup>23</sup>While they were shouting, and throwing off their coats, and pitching dust into the air, <sup>24</sup>the chief captain ordered him to be brought into the barracks, having said that he would torture him with whips, so that he might know why they were shouting against him in this manner.

<sup>25</sup>As they stretched him out for the straps, Paul asked a centurion who was standing by, "Is it lawful for you to whip an unconvicted Roman?" <sup>26</sup>After the centurion heard this, he went to the chief captain, and informed him, saying, "What are you about to do? This man is a Roman!"

<sup>27</sup>The chief captain came to him and said, "Tell me, are you a Roman?" He replied, "Yes." <sup>28</sup>The chief captain answered, "I obtained this citizenship with a large sum of money." Paul replied, "I was Roman born." <sup>29</sup>Those who were about to flog him quickly backed away, and the chief captain was afraid when he learned that Paul was a Roman, and that he had bound him.

<sup>30</sup>On the next day, since the chief captain wanted to know why he was being accused by the Jews, he released him, and ordered the chief priests and all of the council to assemble, and he brought Paul down and set him before them.

**23** Paul looked straight at the high council, and said, "Men! Brothers! I have lived before God, in all good conscience until this day." <sup>2</sup>The high priest Ananias ordered those standing by to strike him on the mouth. <sup>3</sup>Then Paul said to him, "God is going to strike you, you white-washed wall! Do you sit and judge me according to the law, and command me to be struck, contrary to the law?"

<sup>4</sup>Those standing by said, "Do you speak evil of God's high priest?" <sup>5</sup>Paul replied, "Brothers, I was not aware that he is the high priest, for it is written, 'You shall not speak evil against the ruler of your people.' "

<sup>6</sup>When Paul became aware that one part was Sadducees, and the other Pharisees, he cried out in the council, "Men! Brothers! I am a Pharisee, a son of Pharisees. I am being judged for the hope of the resurrection of the dead." <sup>7</sup>When he said this, a dispute arose between the Pharisees and Sadducees, and the assembly was divided: <sup>8</sup>the Sadducees indeed say there is neither a resurrection, nor an angel, nor a spirit, while the Pharisees profess all of them. <sup>9</sup>A loud cry arose, and some of the scribes of the Pharisees were contending sharply, saying, "We find no evil in this man. What if a spirit or an angel has spoken to him?"

<sup>10</sup>After prolonged argument, the chief captain was afraid that Paul might be torn apart by them, and he ordered the soldiers to go down and take him away from their midst, and to bring him into the barracks. <sup>11</sup>During the next night, the Lord spoke to him, "Be courageous, for as you have declared the things about me in Jerusalem, so must you also testify in Rome."

<sup>12</sup>When day came, the Jews made a plot and placed themselves under a curse, that they would neither eat nor drink until they had killed Paul. <sup>13</sup>There were more than forty who made this conspiracy. <sup>14</sup>They went to the chief priest and to the elders, and said,

We have placed ourselves under a curse to taste of nothing until we have killed Paul. <sup>15</sup>Now you inform the chief captain and the council that you are going to bring him down to them, as if to determine more exactly the things about him; and before he comes near, we are ready to kill him.

<sup>16</sup>The son of Paul's sister heard of the ambush, went to the barracks, and told Paul. <sup>17</sup>Then Paul summoned one of the centurions, and said, "Take this young man to the chief captain, for he has something to report to him." <sup>18</sup>He brought him to the chief captain, and said, "Paul the prisoner summoned me and asked me to bring



to you this young man who has something to tell you.”

<sup>19</sup>The chief captain took hold of his hand, took him aside privately, and inquired, “What do you have to tell me?”

<sup>20</sup>He answered,

The Jews have conspired to ask you to bring Paul down to the council tomorrow, as though you are going to inquire more exactly about him. <sup>21</sup>Do not be persuaded by them, because more than forty of them are lying in wait, having placed themselves under a curse, neither to eat nor drink, until they have killed him; and they are now ready, expecting your promise.

<sup>22</sup>So the chief captain dismissed the lad, after commanding, “Do not tell anyone that you have reported these things to me.” <sup>23</sup>Then he summoned two of the centurions, and said,

Prepare two hundred soldiers to go as far as Caesarea, and seventy horsemen, and two hundred bowmen, for nine o’clock tonight. <sup>24</sup>Provide also some horses for Paul to ride on, so that they might deliver him safely to Felix the governor.

<sup>25</sup>He wrote a letter in this manner,

<sup>26</sup>Claudius Lysias to the most noble governor Felix, greeting. <sup>27</sup>This man had been seized by the Jews, and was about to be killed by them, when I came up with the soldiers and rescued him, having learned that he is a Roman. <sup>28</sup>Since I wanted to know why they were bringing accusations against him, I brought him down to their council. <sup>29</sup>I found that he was being charged about questions of their law, but accused of nothing deserving imprisonment or death. <sup>30</sup>However, when a plot against him was made known to me, I immediately sent him to you, having commanded his accusers to bring their charges against him before you.

<sup>31</sup>The soldiers, as they had been ordered, took Paul and brought him to Antipatris during the night. <sup>32</sup>The next day they let the horsemen accompany him, and they

returned to their barracks. <sup>33</sup>The horsemen entered Caesarea, delivered the letter to the governor, and also brought Paul to him. <sup>34</sup>He read the letter, and asked his province. When he learned that he was from Cilicia, <sup>35</sup>he said, "I will hear you when your accusers come." Then he commanded him to be kept under guard in Herod's residence.

**24** After five days the high priest Ananias came down, with some of the elders, and a certain Tertullus, a lawyer who brought charges against Paul to the governor. <sup>2</sup>When he was called, Tertullus began to accuse him, saying,

We have received much peace through you, and reforms have come to this nation through your foresight, <sup>3</sup>which we receive in every way and everywhere, most noble Felix, with all thanksgiving. <sup>4</sup>But that I might not detain you further, I beg you in your graciousness to hear us briefly.

<sup>5</sup>We have found this man to be a troublemaker who creates dissension among all of the Jews in the whole world, and a ringleader of the sect of the Nazarenes. <sup>6</sup>When he tried to desecrate the temple, we arrested him, <sup>8</sup>and you yourself can fully learn of all these things by questioning him about the matters of which we are accusing him.

<sup>9</sup>The Jews also joined in the attack, claiming that these things were so. <sup>10</sup>After the governor had nodded to him, Paul replied, saying,

Since I know that you have judged this nation for many years, I cheerfully defend myself about these things. <sup>11</sup>You can ascertain that I went up to Jerusalem to worship not more than twelve days ago. <sup>12</sup>They neither found me debating anyone in the temple, nor stirring up a crowd, either in the synagogues or in any city; <sup>13</sup>and they cannot prove for you the things of which they are now accusing me.

<sup>14</sup>However, I acknowledge this to you: I serve the God of our fathers in the Way which they call a sect; I believe all of the things that are in harmony with the law, and which are written in the prophets; <sup>15</sup>and I have a hope in God that there is going to be a resurrection both of the just and of the unjust, a hope which these men themselves also share. <sup>16</sup>I always do my best in this to have a clear conscience before God and man.

<sup>17</sup>After some years' absence I came and brought gifts and offerings to my nation. <sup>18</sup>When they found me, I was purified in the temple, and there was no crowd and no disturbance. <sup>19</sup>But certain Asian Jews ought to be here before you with their accusation, if they had anything against me. <sup>20</sup>Or let these men specify what wrong they found when I stood before the council, <sup>21</sup>except concerning this one declaration which I have made while standing among them, "I am being judged before you today about the resurrection from the dead."

<sup>22</sup>Since Felix knew quite accurately the things about the Way, he postponed them, saying, "When Lysias the chief captain comes down, I will decide your matters." <sup>23</sup>Then he ordered the centurion to hold him, but to give him some liberty, and not to forbid any of his friends to serve him.

<sup>24</sup>After some days Felix and Drusilla, his Jewish wife, summoned Paul, and heard him concerning the faith in Christ Jesus. <sup>25</sup>While Paul was discussing righteousness, self-control, and the coming judgment, Felix became fearful and said, "Leave for now, and when I have an opportunity, I will summon you." <sup>26</sup>At the same time, he was hoping that money would be given to him by Paul. Very frequently he was summoning him, and was talking with him. <sup>27</sup>After two years, Felix was succeeded by Porcius Festus, and since he wished to keep the gratitude of the Jews, Felix left Paul bound.

**25** Three days after Festus came into the province, he went up from Caesarea to Jerusalem. <sup>2</sup>The high priests and the Jewish leaders brought charges against Paul, and were appealing to Festus, <sup>3</sup>requesting a favor against Paul, that Festus would summon him to Jerusalem. Their plot was to kill him on the way. <sup>4</sup>Festus replied that Paul was being held in Caesarea, and that he himself was going there soon. <sup>5</sup>He answered,

Let those among you who have power accompany me, and make charges against him, if there is any wrong in this man.

<sup>6</sup>He spent not more than eight or ten days among them, and then went down to Caesarea, where he sat on the judgment seat the next day, and commanded that Paul be brought in. <sup>7</sup>When he came in, the Jews, who had come down from Jerusalem, stood around him, and were making many serious charges, which they could not prove. <sup>8</sup>Paul defended himself, saying, "Neither against the Jewish law, nor against the temple, nor against Caesar, have I done any wrong."

<sup>9</sup>But since Festus wished to favor the Jews, he asked, "Do you want to go up to Jerusalem to be judged there by me about these things?" <sup>10</sup>Paul answered,

I am standing before Caesar's judgment seat, where I ought to be judged. I have not wronged the Jews in any way, as you well know. <sup>11</sup>If therefore I am doing wrong, or have done anything deserving death, I do not refuse to die. But if the things of which they accuse me are nothing, no one can hand me over to them. I appeal to Caesar.

<sup>12</sup>Then Festus, having conferred with his advisers, replied, "You have appealed to Caesar. You shall go to Caesar."

<sup>13</sup>After certain days, king Agrippa and Bernice arrived in Caesarea to visit Festus. <sup>14</sup>During their stay of several days, Festus set before the king the matters against Paul, saying,

A certain man has been left prisoner by Felix. <sup>15</sup>When I was in Jerusalem, the chief priests and the Jewish elders informed me of him, and asked a sentence against him. <sup>16</sup>I told them it is not customary for Romans to hand over any man, until the one being charged faces his accusers, and has an opportunity to defend himself against the charge. <sup>17</sup>Therefore, when they came, I did not delay, but sat on the judgment seat the next day, and ordered the man to be brought in.

<sup>18</sup>The accusers did not charge him with evil deeds, as I was expecting, <sup>19</sup>but certain questions about their own religion, and about a certain Jesus who had died, but whom Paul was claiming to be alive. <sup>20</sup>I was at a loss about these things, and I asked if he might be willing to go to Jerusalem, and to be judged there about these things. <sup>21</sup>However, when Paul appealed to be held in custody for the Emperor's decision, I ordered him to be held until I could send him up to Caesar.

<sup>22</sup>Then Agrippa said to Festus, "I myself was wishing to hear the man." He replied, "You shall hear him tomorrow." <sup>23</sup>The next day, when Agrippa and Bernice came, they entered the auditorium with elaborate pageantry, accompanied by chief captains and prominent citizens of the city. When Festus gave the order, Paul was led in. <sup>24</sup>Festus said,

King Agrippa, and all men present with us, look at this man, against whom all of the multitude of the Jews has brought complaints, both in Jerusalem and here, crying that he must not live any longer. <sup>25</sup>I did not find that he had done anything deserving death, but since he had appealed to the Emperor, I determined to send him. <sup>26</sup>I do not have anything definite to write to my lord about him; so I have brought him before all of you, and especially before you, king Agrippa, so that—after a preliminary hearing—I might have something to write.

<sup>27</sup>It seems unreasonable to me not to indicate the charges against a prisoner when you send him.

**26** Agrippa said to Paul, "You may speak for yourself." Then Paul stretched out his hand, and began to defend himself,

<sup>2</sup>Concerning all things of which I am accused by the Jews, king Agrippa, I consider myself fortunate to make a defense before you, <sup>3</sup>especially since you are acquainted with all the customs, and also the controversies, among the Jews. So I beg you to hear me patiently.

<sup>4</sup>All the Jews indeed know my way of life from my youth, which has been among my nation in Jerusalem from the beginning. <sup>5</sup>They have known me for a long time, if they are willing to testify, that according to the strictest party of our religion, I lived a Pharisee. <sup>6</sup>And now I stand here being judged for the hope of the promise which God made to our fathers, <sup>7</sup>which our twelve tribes hope to obtain by earnestly serving God night and day, concerning which hope I am accused by the Jews, O King!

<sup>8</sup>If God raises the dead, why is it judged with you to be unbelievable? <sup>9</sup>I indeed thought that I ought to do many things against the name of Jesus, the Nazarene, <sup>10</sup>which I did in Jerusalem, and also imprisoned many devout ones, after I received authority from the chief priests; and when they were condemned to death, I voted against them. <sup>11</sup>I continued to punish them often in all the synagogues, forcing them to blaspheme; and being furiously enraged at them, I continued to persecute them, even to foreign cities.

<sup>12</sup>As I was doing these things, I went to Damascus with authority and a commission from the chief priests. <sup>13</sup>While I was on the way at midday, O king, I saw a heavenly light, brighter than the sun, shining around me and my companions. <sup>14</sup>After we had all fallen to the earth, I heard a voice speaking to me in the Hebrew

language, "Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads." <sup>15</sup>I asked, "Who are you, Lord?" The Lord answered, "I am Jesus whom you are persecuting. <sup>16</sup>But get up, and stand on your feet, because this is the reason I have appeared to you: to appoint you a servant and a witness, both of the things which you have seen, and of those in which I will appear to you, <sup>17</sup>rescuing you from the people and from the Gentiles, to whom I am sending you. <sup>18</sup>You are to open their eyes, so that they may turn from darkness to light, and from the power of Satan to God; so that they may receive forgiveness of sins and an inheritance among those who are dedicated by faith in me."

<sup>19</sup>King Agrippa, I did not disobey the heavenly vision, <sup>20</sup>but I began calling upon those in Damascus first, then those in Jerusalem and all Judea, and among the Gentiles, to change their hearts and to turn to God, doing deeds in keeping with a change of heart. <sup>21</sup>Because of these things, after the Jews arrested me in the temple, they were trying to kill me. <sup>22</sup>But I received help from God, and I stand until this day and testify, both to the small and to the great, saying only those things which both the prophets and Moses said were going to happen: <sup>23</sup>that Christ must suffer, and that he would be the first to proclaim light, by the resurrection from the dead, both to the people and to the Gentiles.

<sup>24</sup>While he was speaking these things in his defense, Festus spoke with a loud voice, "You are out of your mind, Paul. Much learning is driving you insane." <sup>25</sup>Paul replied,

I am not insane, most noble Festus, but I am declaring true and sensible words. <sup>26</sup>The king knows about these things, to whom I speak boldly, because I am persuaded that none of these things has escaped his notice, for

this has not been done in a corner. <sup>27</sup>King Agrippa, do you believe the prophets? I know that you believe.

<sup>28</sup>Agrippa said, "In a short time are you persuading me to become a Christian?" <sup>29</sup>Paul replied,

I could wish to God that—whether in a short or a long time—not only you, but also everyone who hears me today would become as I am, except these bonds.

<sup>30</sup>The king stood up, and the governor, and Bernice, and those sitting with them. <sup>31</sup>After they left, they were talking with one another, saying, "This man has done nothing deserving death or bonds." <sup>32</sup>Agrippa said to Festus, "He could have been released, if he had not appealed to Caesar."

**27** It was decided that we should sail to Italy, and they handed over Paul and certain other prisoners to a centurion named Julius, of the Emperor's regiment. <sup>2</sup>We boarded a ship of Adramyttium, which was about to sail to ports of Asia, and we set sail; Aristarchus, a Macedonian of Thessalonica, was with us. <sup>3</sup>The next day we put in at Sidon, and Julius extended kindness to Paul by letting him go to his friends to receive care. <sup>4</sup>From there we lifted anchor and sailed under the shelter of Cyprus, because the winds were against us.

<sup>5</sup>We sailed across the open sea bordering Cilicia and Pamphylia, and landed at Myra of Lycia. <sup>6</sup>There the centurion found an Alexandrian ship headed to Italy, and he put us aboard. <sup>7</sup>We continued to sail slowly for many days, and came opposite Cnidus with great difficulty, because the wind would not allow us to get there. So we sailed under the shelter of Crete opposite Salmone. <sup>8</sup>We were sailing along the coast with difficulty, and arrived at a certain place called Fair Havens, which was near the city of Lasea.

<sup>9</sup>After much time had elapsed, and sailing had become dangerous (the Fast had already passed), Paul advised, <sup>10</sup>saying to them, "Men, I perceive that the voyage is going



to be with extensive damage and loss, not only of the cargo, but also of the ship and our lives.” <sup>11</sup>However, the centurion was persuaded more by the captain and the owner of the ship than by the things being said by Paul. <sup>12</sup>Since the harbor was not suitable for wintering, the majority advised to depart, if in some way they could reach Phoenix to spend the winter there, where was a Cretan harbor that faced southwest and northwest. <sup>13</sup>When a south wind blew gently, they thought that they had achieved their purpose; they lifted anchor and coasted along as close as possible to Crete.

<sup>14</sup>After a little time, a typhoon called “The Northeaster” swept down, <sup>15</sup>and the ship was caught, and could not head into the wind. We gave way, and were being driven. <sup>16</sup>We ran under the shelter of a small island called Cauda, and with difficulty kept control of the ship’s boat. <sup>17</sup>They hoisted it aboard, and used the ropes to help brace the ship. They feared that they might run aground on the sand-banks of Syrtis, so they lowered the sail, and were being driven along. <sup>18</sup>The next day, while we were being tossed violently by the storm, they were throwing things overboard, <sup>19</sup>and on the third day, they threw away the gear of the ship with their own hands.

<sup>20</sup>Neither the sun nor the stars appeared for many days, and we continued to have rainy and stormy weather. All hope that we would be saved was gradually abandoned. <sup>21</sup>After they had gone a long time without food, Paul stood among them and said,

Men, indeed you should have listened to me, and should not have sailed from Crete, to avoid this damage and loss. <sup>22</sup>But now I urge you to take courage; there will be no loss of life among you, only of the ship; <sup>23</sup>for this night, an angel of God (to whom I belong, and whom I serve) stood before me, <sup>24</sup>saying, “Do not be afraid, Paul. You must stand before Caesar. And behold! God has given you all those sailing with you.” <sup>25</sup>Men,

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take courage, for I trust God, that it will be as it has been told me. <sup>26</sup>But we must run aground on a certain island.

<sup>27</sup>On the fourteenth night, while we were being driven about in the Adriatic Sea, about midnight the sailors were suspecting that a certain land was near to them. <sup>28</sup>They took a sounding, and found one hundred and twenty feet. They sailed a little farther and took another sounding, finding ninety feet. <sup>29</sup>Because we were afraid that we might run aground somewhere on a rocky coast, they let down four anchors from the stern, and were praying for day to come.

<sup>30</sup>While the sailors were seeking to escape from the ship, and had lowered the boat of the ship into the sea (in a pretense that they were going to lay out anchors from the bow), <sup>31</sup>Paul warned the centurion and the soldiers, "Unless these stay in the ship, you cannot be saved." <sup>32</sup>Then the soldiers cut away the ropes of the ship's boat, and let it fall away. <sup>33</sup>While day was dawning, Paul encouraged everyone to receive food, saying,

This is the fourteenth day that you have been keeping watch, and have refused to eat. <sup>34</sup>I beg you to receive food; for this is for your health, and not a hair will be lost from anyone's head.

<sup>35</sup>He said these things, took bread, thanked God before them all, and broke it, and began to eat. <sup>36</sup>They all were encouraged, and received food. <sup>37</sup>(In all, two hundred and seventy six men were aboard.) <sup>38</sup>After they were satisfied, they began to lighten the ship by throwing the grain into the sea.

<sup>39</sup>When day came they did not recognize the land, but they saw a certain bay that had a beach, where they were planning to run the ship aground if possible. <sup>40</sup>They cut away the anchors, and let them go into the sea, and at the same time loosened the ropes of the rudders, and

hoisted the foresail into the wind, and headed for the beach.

<sup>41</sup>They fell into crosscurrents, and ran the ship aground. The bow stuck fast, and remained immovable, but the stern was being broken by the violence of the waves. <sup>42</sup>The counsel of the soldiers was to kill the prisoners, so that none of them could swim away and escape. <sup>43</sup>But the centurion wanted to rescue Paul, and prohibited their plan, and ordered those who could swim to jump overboard, and first get to the land, <sup>44</sup>and then the rest, some on planks, and some on things from the ship. In this way they all escaped to the land.

**28** After we escaped, we learned that the island is called Melita. <sup>2</sup>The natives extended extraordinary kindness to us: they kindled a fire, and welcomed us all, because of the rain which was setting in, and because of the cold.

<sup>3</sup>Paul gathered a bundle of sticks, and placed it on the fire, and a snake came out because of the heat and fastened on his hand. <sup>4</sup>The natives saw the animal hanging on his hand, and were saying to one another, "Surely this man is a murderer, whom Justice does not permit to live, even though he was delivered from the sea." <sup>5</sup>However, when he had shaken the animal from his hand and into the fire, he suffered no harm. <sup>6</sup>They were waiting for him to swell up, or suddenly to fall down dead; but after a long time, while they continued to wait and watch, when nothing happened to him, they changed their minds, and were saying that he was a god.

<sup>7</sup>Around that place were lands belonging to Publius, the chief of the island. He welcomed and entertained us hospitably for three days. <sup>8</sup>It happened that the father of Publius was bedfast, suffering with fever and dysentery. Paul visited with him, prayed, laid his hands on him, and healed him. <sup>9</sup>After this was done, the rest of the island's sick were also coming and were being healed. <sup>10</sup>They

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greatly honored us, and before we sailed, they put supplies on board.

<sup>11</sup>After three months, we sailed in an Alexandrian ship that had wintered in the island, a ship that was marked with the figurehead of the twin sons of Zeus. <sup>12</sup>We put in at Syracuse, and stayed there three days. <sup>13</sup>From there we made a circuit, and arrived in Rhegium. After one day, a south wind arose, and on the second day we entered Puteoli. <sup>14</sup>There we found brothers, who invited us to stay seven days; and so we came to Rome.

<sup>15</sup>As soon as the brothers there heard the news about us, they came to meet us at the Forum of Appius, and the Three Taverns; when Paul saw them, he thanked God and took courage. <sup>16</sup>We entered Rome, and Paul was allowed to stay alone with the soldier who was guarding him.

<sup>17</sup>After three days, he summoned the leaders of the Jews to him. When they came, he began to speak to them,

Men, brothers, though I had done nothing against the people or the customs of our fathers, I was handed over from Jerusalem as a prisoner into Roman hands. <sup>18</sup>After they had examined me, they were planning to release me, for there was no cause of death in me; <sup>19</sup>but when the Jews continued to object, I was compelled to appeal to Caesar, though I had no accusation against my nation.

<sup>20</sup>I have therefore asked to see you and to speak with you, because for the hope of Israel, I am bound with this chain.

<sup>21</sup>They replied to him,

We have neither received letters about you from Judea, nor has any of the brothers come to charge you, nor to speak evil of you. <sup>22</sup>But we want to hear from you what you are thinking, for indeed, as concerning this sect, we know that it is spoken against everywhere.

<sup>23</sup>They set a day with him, and many came to the place where he was living. He was explaining God's

kingdom to them, testifying and persuading them about Jesus, both from the law of Moses, and the prophets, from morning till evening. <sup>24</sup>Some were persuaded by the things being spoken, while others continued in their disbelief. <sup>25</sup>As they were leaving, they disagreed with one another, and Paul made one comment, saying,

The Holy Spirit has rightly spoken to your fathers through Isaiah the prophet, <sup>26</sup>saying, “Go to this people and say, ‘In hearing, you will hear, but you will not at all perceive. <sup>27</sup>The heart of this people has grown dull, and their ears are hard of hearing, and they have closed their eyes, so that they may not see with their eyes, or hear with their ears, or understand with their heart, and should turn around, and I will heal them.’ ” <sup>28</sup>Let it therefore be known to you that this salvation from God has been sent to the Gentiles, and they will listen.

<sup>30</sup>Paul stayed in his own rented dwelling for two whole years, and received everyone who came to him, <sup>31</sup>preaching God’s kingdom, and teaching about the Lord Jesus Christ, unhindered and with all boldness.

# *Romans*

**1** Paul, a slave of Christ Jesus, called an apostle, set apart for God's gospel, <sup>2</sup>which he promised long ago through his prophets in the sacred scriptures, <sup>3</sup>concerning his Son, who was of David's lineage according to the flesh, <sup>4</sup>and was powerfully declared to be God's Son according to the spirit of holiness by the resurrection from the dead, Jesus Christ our Lord!

<sup>5</sup>Through him we have received grace and apostleship for the obedience of faith among all the nations for the sake of his name, <sup>6</sup>among whom also you are the called of Jesus Christ. <sup>7</sup>To all of God's beloved in Rome, called saints, grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup>First, I thank my God through Jesus Christ for all of you, because your faith is being proclaimed in the whole world. <sup>9</sup>God is my witness, whom I continue to serve in my spirit in the gospel of his Son, that I constantly remember you, <sup>10</sup>always requesting in my prayers, that by some means the way for me to come to you may now be opened in God's will.

<sup>11</sup>I greatly desire to see you, that I may give some spiritual gift to you, that you may be strengthened, <sup>12</sup>that is, that I may be encouraged together with you through the faith that is in one another, both yours and mine. <sup>13</sup>I want you to know, brothers, that often I have planned to come to you (but I have been hindered until now), that I

might have some fruit even among you, as also among the rest of the Gentiles.

<sup>14</sup>I am a debtor both to Greeks and foreigners, both to the wise and to the unwise. <sup>15</sup>Therefore I am eager to proclaim the gospel to you also who are in Rome, <sup>16</sup>for I am not ashamed of the gospel, because it is God's saving power to everyone who believes, to the Jew first, and also to the Greek. <sup>17</sup>In it the righteousness of God is being disclosed by faith into faith, as it is written, "The righteous shall live by faith."

<sup>18</sup>God's wrath from heaven is being disclosed against all godlessness and wrongdoing of men who hinder the truth in wrongdoing, <sup>19</sup>because that which can be known about God is plain among them, for God has made it plain to them. <sup>20</sup>His unseen things—his eternal power and divine nature—are clearly seen from the creation of the world, being understood by the things that are made, so that they are without excuse.

<sup>21</sup>Even though they knew God, they neither honored him as God, nor gave thanks to him; instead, they were given to worthless speculations, and their senseless heart was darkened. <sup>22</sup>While they were claiming to be wise, they became foolish, <sup>23</sup>and exchanged the splendor of the imperishable God for images like perishable man, birds, four-footed animals, and reptiles. <sup>24</sup>God therefore gave them up to the lusts of their hearts in immorality, to degrade their bodies among themselves.

<sup>25</sup>They exchanged the truth of God for falsehood, and worshiped and served the creation rather than the Creator, who is praised forever, amen! <sup>26</sup>For this reason, God gave them up to lustful and shameful passions. Their women exchanged the natural use for unnatural intercourse, <sup>27</sup>and likewise also the men abandoned natural intercourse with women, and were inflamed in their lustful passion for one another, men with men doing that which is unnatural,

and receiving in themselves the inescapable punishment of their perversion.

<sup>28</sup>Because they refused to have God in their knowledge, God gave them up to a worthless mind, to practice evil things. <sup>29</sup>They have filled themselves with all wrongdoing, wickedness, greed, and malice. They are full of hate, envy, murder, strife, deceit, and meanness. They are gossipers, <sup>30</sup>slanderers, haters of God, obnoxious, arrogant, boasters, planners of evil things, disobedient to parents. <sup>31</sup>They are senseless, disloyal, inhuman, and unmerciful. <sup>32</sup>They, knowing the judgment of God that they who practice such things deserve death, not only do them, but even approve of those who practice them.

**2** Therefore you are without excuse, O man who judges, because you condemn yourself in the way you judge another, since you, the one who is judging, are doing the same things. <sup>2</sup>We know that God's judgment against those who are doing such things is true. <sup>3</sup>Do you think that you will escape God's judgment, O man who judges those who do such things, while doing the same things yourself?

<sup>4</sup>Or do you scorn the abundance of his kindness and forbearance and patience, not knowing that God's kindness leads you to a change of heart? <sup>5</sup>Because of your stubbornness and obstinate heart, you are laying up for yourself wrath in the day of wrath and revelation of God's righteous judgment.

<sup>6</sup>He will repay each one according to his works. <sup>7</sup>Those who seek glory and honor and imperishability by being dependable in good works, he will repay with eternal life. <sup>8</sup>But those who are selfishly ambitious, who disobey the truth and obey wrongdoing, he will repay with wrath and fury, <sup>9</sup>distress and calamity: indeed to everyone who is doing evil, to the Jew first, and also to the Greek. <sup>10</sup>On the other hand, glory and honor and peace to everyone who is doing good, to the Jew first and also to the Greek, <sup>11</sup>for God is not partial.



<sup>12</sup>All who have sinned without the law will also perish without the law; and all who have sinned under the law will be judged by the law. <sup>13</sup>Those who hear the law are not righteous before God, but those who do the law will be accounted righteous. <sup>14</sup>When the Gentiles—who have not the law—naturally do the things of the law, these having not the law are a law to themselves. <sup>15</sup>They show the work of the law written in their hearts, while their conscience gives supporting evidence, and their thoughts accuse or excuse one another, <sup>16</sup>in the day when God judges the secret things of men by my gospel through Christ Jesus.

<sup>17</sup>If you call yourself a Jew, and rely upon the law, and take pride in God, <sup>18</sup>and know his will, and determine what is right, being taught out of the law; <sup>19</sup>and if you have convinced yourself that you are a leader of the blind, a light of those in darkness, <sup>20</sup>a corrector of the foolish, a teacher of the immature, having in the law the full content of the knowledge and of the truth; <sup>21</sup>you, therefore, who teaches another, do you not teach yourself?

You, the one who preaches against stealing, do you steal? <sup>22</sup>You, the one who speaks against adultery, do you commit adultery? You, the one who detests the temples of idols, do you rob temples? <sup>23</sup>You, the one who takes pride in the law, do you insult God by breaking the law? <sup>24</sup>Indeed as it is written, “God’s name is slandered among the Gentiles because of you.”

<sup>25</sup>Circumcision certainly profits, if you practice the law, but if you are a lawbreaker, your circumcision has become uncircumcision. <sup>26</sup>If therefore the uncircumcised person keeps the requirements of the law, will not his uncircumcision be counted as circumcision? <sup>27</sup>The naturally uncircumcised person who carries out the law will judge you, the lawbreaker who has the letter and circumcision. <sup>28</sup>That which makes one a Jew is not visible: it is not fleshly, visible circumcision. <sup>29</sup>But that which makes one

### ROMANS 3:1

a Jew is invisible: his circumcision is of the heart in the spirit, not in the letter, whose approval is not of men, but of God.

**3** What is the Jew's advantage? Or what is the benefit of circumcision? <sup>2</sup>Much in every way. First, they were entrusted with God's oracles. <sup>3</sup>If some were untrustworthy, will their faithlessness nullify God's faithfulness? <sup>4</sup>No, indeed! Let God be true, and every man a liar, as it is written: "That you may be justified by your words, and win in your judgment." <sup>5</sup>If our wrongdoing recommends God's rightdoing, what shall we say? Is God evil in bringing wrath? (I speak as a human.) <sup>6</sup>No, indeed! In that case, how will God judge the world? <sup>7</sup>If God's truth abounds to his praise by my falsehood, why am I yet judged as a sinner? <sup>8</sup>And why not say, as some slanderously assert that we say, "Let us do evil, that good may come"? Their punishment is deserved.

<sup>9</sup>What then? Are we in a worse position? Not at all. We have previously brought the charge that all are under sin, both Jews and Greeks, <sup>10</sup>as it is written,

No one is righteous, not even one. <sup>11</sup>No one understands. No one seeks God. <sup>12</sup>All of them have turned away. All of them together have become worthless. No one is kind, not even one. <sup>13</sup>Their throat is an open tomb. They deceive with their tongues. The poison of snakes is under their lips. <sup>14</sup>Their mouth is full of cursing and bitterness. <sup>15</sup>Their feet are swift to pour out blood. <sup>16</sup>Ruin and misery are in their paths. <sup>17</sup>They have not known the path of peace. <sup>18</sup>Reverence for God is not before their eyes.

<sup>19</sup>We know that whatever the law says, it speaks to those who are under the law, that every mouth may be silenced, and that all the world may come under the judgment of God; <sup>20</sup>no flesh will be considered righteous before him by the law, for the consciousness of sin comes through the law.

<sup>21</sup>Now apart from the law, God's righteousness has been revealed, being attested by the law and the prophets, <sup>22</sup>even God's righteousness through faith in Jesus Christ to everyone who believes. There is no distinction: <sup>23</sup>all have sinned and come short of God's splendor, <sup>24</sup>and are justified freely by his grace through the redemption that is in Christ Jesus.

<sup>25</sup>God has displayed him publicly as the mercy seat, through faith in his blood, as a demonstration of his righteousness in overlooking past sins <sup>26</sup>in God's forbearance, for a demonstration of his righteousness at the present time, that he might be righteous, and account as righteous, the one who has faith in Jesus.

<sup>27</sup>Where then is boasting? It has been excluded. By what kind of law? Of works? No, but by a law of faith. <sup>28</sup>For we consider that a man is accounted as righteous by faith without the works of the law. <sup>29</sup>Or is he the God only of the Jews, and not of Gentiles also? Yes, of the Gentiles also; <sup>30</sup>if indeed God is one, and he will account as righteous the circumcision by faith, and the uncircumcision by faith. <sup>31</sup>Do we nullify the law by the faith? No, indeed! We make the law to stand!

**4** What shall we say that Abraham our forefather has found according to the flesh? <sup>2</sup>If he was accounted righteous by works, he could boast, but not before God. <sup>3</sup>What does the scripture say? "Abraham believed God and it was accounted to him for righteousness." <sup>4</sup>Now to the one who works, the reward is not accounted according to grace, but according to debt. <sup>5</sup>But to the one who does not work, but believes on him who justifies the godless, his faith is accounted as righteousness, <sup>6</sup>even as David also speaks of the happiness of the man whom God accounts as righteous apart from works,

<sup>7</sup>Happy are they whose lawless deeds have been forgiven, and whose sins have been covered. <sup>8</sup>Happy is the man whose sin the Lord will not take into account.

## ROMANS 4:9

<sup>9</sup>Is this happiness for the circumcision only, or also for the Gentiles? We say faith was accounted to Abraham for righteousness. <sup>10</sup>How was it accounted? In circumcision or in uncircumcision? Not in circumcision but in uncircumcision. <sup>11</sup>He received the mark of circumcision as an evidence of the righteousness of the faith he had before he was circumcised, that he might be the father of all uncircumcised believers, that righteousness might also be accounted to them. <sup>12</sup>And he is the father of the circumcised, who not only are circumcised, but also walk in the footsteps of the faith which our father Abraham had when he was uncircumcised.

<sup>13</sup>The promise to Abraham and to his offspring—that he should be heir of the world—was not through the law, but through the righteousness of faith. <sup>14</sup>If those of the law are heirs, faith has become meaningless, and the promise has been nullified. <sup>15</sup>The law brings about wrath, but where there is no law there is no disobedience. <sup>16</sup>Because of this, it is of faith, in order it that may be according to grace, so that the promise may be confirmed to all the offspring, not only to those of the law, but also to those of the faith of Abraham, who is the father of us all; <sup>17</sup>as it is written, “I have made you a father of many nations.” He believed God, who makes the dead to live, and calls things that do not exist as though they do exist.

<sup>18</sup>Against hope he believed in hope, that he might become the father of many nations, as had been said, “So shall your offspring be.” <sup>19</sup>When he was about a hundred years old, he was not weak in faith, though he considered his own body and Sarah’s womb already dead. <sup>20</sup>He did not waver in his faith in God’s promise, but he became strong in faith, giving praise to God, <sup>21</sup>being fully persuaded that he was able to do what he had promised. <sup>22</sup>Therefore it was accounted to him for righteousness.

<sup>23</sup>Moreover, it was not written for his sake alone, that it was accounted to him, <sup>24</sup>but also for our sake (to whom

it is going to be accounted), who believe on the one who raised Jesus our Lord from the dead. <sup>25</sup>He was delivered up for our wrongdoings, and was raised for our righteousness.

**5** Since we have been accounted righteous by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup>through whom we also have had access by faith into this grace in which we stand, and we rejoice in the hope of God's splendor. <sup>3</sup>Not only so, but we also rejoice in sufferings, knowing that suffering produces patience; <sup>4</sup>and patience, character; and character, hope. <sup>5</sup>Hope does not disappoint, because God's love has been poured in our hearts through the Holy Spirit who was given to us.

<sup>6</sup>While we were still weak, Christ died for the godless at the right time. <sup>7</sup>One will hardly die for a righteous man, but still for a good man perhaps someone dares to die. <sup>8</sup>On the other hand, God displayed his love toward us, because while we were yet sinners, Christ died for us. <sup>9</sup>Therefore, since we have now been accounted righteous by his blood, even more will we be delivered through him from wrath. <sup>10</sup>If we were reconciled to God by his Son's death while we were enemies, even more—since we have been reconciled—will we be saved by his life. <sup>11</sup>Further, we also rejoice in God through our Lord Jesus Christ, through whom we have now been reconciled.

<sup>12</sup>Because of this, as sin entered the world through one man, and death through sin, in this manner death passed over to all men, for all sinned. <sup>13</sup>Sin was in the world until the law, but sin is not charged when there is no law. <sup>14</sup>However, death reigned from Adam to Moses, even over those who had not sinned in a way that is similar to Adam's transgression, who was a type of the Coming One.

<sup>15</sup>But the gift is not as the wrongdoing, for if many died by the wrongdoing of one, even more did God's grace and the gift by the grace of one man, Jesus Christ, abound

## ROMANS 5:16

to many. <sup>16</sup>And the gift is not as through one who sinned; for indeed, the verdict is of one to condemnation, but the gift is of many wrongdoings to an acquittal. <sup>17</sup>If death reigned through one man by his wrongdoing, even more shall they who receive the abundance of grace and of the gift of righteousness reign in life through one man, Jesus Christ. <sup>18</sup>Therefore, as the verdict of condemnation came upon all men through one act of wrongdoing, even so the gift of acquittal that brings life came upon all men through one righteous act. <sup>19</sup>As many were made sinners through the disobedience of one man, so many will be made righteous by the obedience of one man.

<sup>20</sup>The law entered that the wrongdoing might increase, but where sin increased, grace has increased even more, <sup>21</sup>in order that, as sin reigned in death, even so might grace reign through righteousness to eternal life through Jesus Christ our Lord.

**6** What shall we say? Shall we continue to sin that grace may increase? <sup>2</sup>No, indeed! How shall we who died to sin continue to live in it? <sup>3</sup>Do you not know that as many of us as were immersed into Christ Jesus were immersed into his death? <sup>4</sup>We were buried together with him through immersion into death, in order that we also might walk in newness of life, in the same manner that Christ was raised from the dead by the splendor of the Father.

<sup>5</sup>If we have been united with him in the likeness of his death, we shall also be united with him in the likeness of his resurrection. <sup>6</sup>We know this, that our old self has been crucified together with him, that the body of sin might be destroyed, that we should no longer serve sin. <sup>7</sup>He who has died has been freed from sin. <sup>8</sup>If we have died with Christ, we believe that we will also live with him. <sup>9</sup>We also know that since Christ has been raised from the dead, and dies no more, death has no more power over him.

<sup>10</sup>In that he died, he died to sin once for all; and in that he lives, he is alive to God. <sup>11</sup>In the same manner, consider yourselves indeed to be dead to sin, but alive to God in Christ Jesus. <sup>12</sup>Do not let sin reign in your mortal body to obey its lusts; <sup>13</sup>neither yield your members as instruments of wrongdoing to sin. Instead, yield yourselves to God, as alive from the dead, and your members as instruments of righteousness to God. <sup>14</sup>Sin shall not have power over you, for you are not under the law, but under grace.

<sup>15</sup>What then? Shall we sin because we are not under the law but under grace? No, indeed! <sup>16</sup>Do you not know that, to whom you yield yourselves as slaves in obedience, his slaves you are whom you obey, whether of sin into death or of obedience into righteousness? <sup>17</sup>Thanks be to God that you obeyed from the heart the pattern of teaching into which you were delivered, though you were slaves of sin; <sup>18</sup>and since you have been made free from sin, you have become slaves of righteousness.

<sup>19</sup>I speak in human terms, because of the weakness of your flesh: as you yielded the members of your body as slaves of immorality, and of increasing lawlessness, so now yield the members of your body as slaves of righteousness in dedication. <sup>20</sup>When you were slaves of sin, you were free from righteousness.

<sup>21</sup>What fruit therefore did you then have in the things of which you are now ashamed? The outcome of those things is death. <sup>22</sup>But now, since you have been freed from sin, and have been made God's slaves, you have your fruit in dedication, and the outcome is eternal life. <sup>23</sup>The salary of sin is death, but God's gift is eternal life in Christ Jesus our Lord.

**7** Do you not know, brothers (I speak to them who know law), that the law has authority over a person as long as he lives? <sup>2</sup>The married woman has been bound to her living husband by law; but if her husband dies, she is

## ROMANS 7:3

released from the law of her husband. <sup>3</sup>If she marries another man while her husband lives, she shall be called an adulteress; but if her husband dies, she is free from the law, and is not an adulteress, even though she marries another man. <sup>4</sup>So, my brothers, you also were put to death to the law through Christ's body, that you should be married to another, to the one who was raised from the dead, that we should bear fruit to God.

<sup>5</sup>When we were in the flesh, the sinful passions which were in our members were active, bearing deadly fruit. <sup>6</sup>But now we have been released from the law, since we died to that which held us, so that we serve in newness of the Spirit, and not in oldness of the letter.

<sup>7</sup>What shall we say? Is the law sin? No, indeed! I would not have known sin, except through the law; for I would not have known covetousness, unless the law said, "You shall not covet." <sup>8</sup>But sin found an opportunity through the command, and brought about in me every desire. Sin is dead apart from the law. <sup>9</sup>I was once alive without the law, but when the command came, sin sprang to life, <sup>10</sup>and I died; and the command, which is to life, was found to be death to me. <sup>11</sup>When sin found an opportunity through the command, it deceived me, and killed me through the command.

<sup>12</sup>Thus the law is sacred, and the command is sacred and upright and good. <sup>13</sup>Has that which is good become death in me? No, indeed! But sin, that it might be revealed as sin, brought about death in me through that which is good, that sin through the command might become sinful beyond measure. <sup>14</sup>We know that the law is spiritual, but I am fleshly, having sold myself to serve sin.

<sup>15</sup>I do not know what I am doing. I am practicing what I do not will to practice; I am doing what I hate. <sup>16</sup>If I do what I do not will to do, I agree with the law, that it is good. <sup>17</sup>Now I am no longer the one who is doing it, but it is the sin which is living in me. <sup>18</sup>I know that nothing



good is living in me, that is, in my flesh; for to will is present in me, but to do the good is not. <sup>19</sup>I am not doing the good that I will; but I am practicing the evil that I do not will. <sup>20</sup>If I am doing what I do not will to do, I am no longer doing it, but sin which is living in me.

<sup>21</sup>I then discover the law, that when I will to do good, evil is present in me. <sup>22</sup>I delight in God's law in the inner person, <sup>23</sup>but I see another law in my members, warring against the law of my mind, and making me a captive to the law of sin in my members. <sup>24</sup>I am a miserable man! Who will rescue me from the body of this death? <sup>25</sup>Thanks be to God through Jesus Christ our Lord! I therefore serve the law of God with my mind, but the law of sin with my flesh.

**8** There is therefore no condemnation to those who are in Christ Jesus; <sup>2</sup>for the Spirit's law of life in Christ Jesus has freed you from the law of sin and of death. <sup>3</sup>What the law could not do, because of the weakness of the flesh, God did by sending his own Son in the likeness of the flesh of sin: he pronounced sentence on sin in the flesh, <sup>4</sup>that the requirement of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit.

<sup>5</sup>Now they who live according to the flesh focus their attention on fleshly things, but they who live according to the Spirit focus their attention on spiritual things. <sup>6</sup>The fleshly mind is death, but the spiritual mind is life and peace; <sup>7</sup>because the fleshly mind is hatred against God, for it is not in subjection to God's law, neither can it be. <sup>8</sup>Those who live according to the flesh cannot please God. <sup>9</sup>You are not in the flesh, but in the Spirit, if indeed God's Spirit is living in you. If anyone does not have Christ's Spirit, he does not belong to him.

<sup>10</sup>If Christ is in you, the body is indeed dead to sin, and the spirit is alive to righteousness. <sup>11</sup>If the Spirit of the one who raised Christ from the dead is living in you,

## ROMANS 8:12

then he who raised Christ Jesus from the dead will give life to your mortal bodies through his Spirit who lives in you. <sup>12</sup>Therefore, brothers, we are not debtors to the flesh to live according to the flesh, <sup>13</sup>for if you live according to the flesh, you are going to die; but if by the Spirit you put to death the deeds of the body, you will live.

<sup>14</sup>As many as are led by God's Spirit, these are the sons of God. <sup>15</sup>You have not received the spirit of slavery again to fear, but you have received the spirit of sonship, by which we are crying, "Abba, Father." <sup>16</sup>The Spirit himself testifies with our spirit that we are God's children; <sup>17</sup>and if children, then also heirs, heirs indeed of God, and fellow-heirs with Christ. We suffer together that we may be glorified together.

<sup>18</sup>I consider that the present-day sufferings are not worthy of comparison with the splendor that is going to be disclosed to us, <sup>19</sup>for the eager longing of the creation expectantly awaits the disclosure of the sons of God. <sup>20</sup>The creation was subjected to futility, not willingly, but because of the one who subjected it, in hope <sup>21</sup>that the creation itself will be delivered from the slavery of moral ruin, into the glorious freedom of God's children.

<sup>22</sup>We know that the whole creation groans and is in great pain together until now. <sup>23</sup>Not only the whole creation, but we ourselves also, who have the firstfruits of the Spirit, groan within ourselves, expectantly awaiting the redemption of our body. <sup>24</sup>Now we are saved by hope; but hope that is seen is not hope, for who hopes for what he sees? <sup>25</sup>If we hope for what we do not see, then we expectantly wait for it with patience.

<sup>26</sup>Likewise, the Spirit helps our weakness, because we do not know what we ought to pray for; but the Spirit himself intercedes in behalf of our inexpressible groanings. <sup>27</sup>The Searcher of hearts knows the Spirit's mind, and according to God's will, he pleads for the saints.

<sup>28</sup>We know that to them who love God, the ones called according to his purpose, God works all things together for good; <sup>29</sup>because whom he foreknew he also predetermined as partakers together of his Son's likeness, that he might be the firstborn among many brothers. <sup>30</sup>And whom he predetermined, these he also called; and whom he called, these he also accounted as righteous; and whom he accounted as righteous, these he also exalted.

<sup>31</sup>What therefore shall we say about these things? If God is on our side, who is against us? <sup>32</sup>Since he did not spare his own Son, but delivered him up for the sake of all of us, will he not also give us all things with him? <sup>33</sup>Who will bring a charge against God's chosen ones? God is the one who acquits. <sup>34</sup>Who is he that condemns? Christ Jesus is the one who died (rather, was raised up), who also is at God's right hand, who also pleads for us.

<sup>35</sup>What will separate us from Christ's love? Suffering? Anguish? Persecution? Famine? Nakedness? Danger? A sword? <sup>36</sup>It is written, "We are put in danger of death all day long for your sake. We are accounted as sheep for the slaughter." <sup>37</sup>In all of these things we have more than a complete victory through him who loved us.

<sup>38</sup>I am persuaded that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers, <sup>39</sup>nor height nor depth, nor any other thing in creation, can separate us from God's love in Christ Jesus our Lord.

**9** I am speaking the truth in Christ; I am not lying; and my conscience is testifying with me in the Holy Spirit. <sup>2</sup>I have intense sorrow, and ceaseless pain in my heart. <sup>3</sup>Indeed I could wish that I myself were condemned, and banished from Christ, for the sake of my brothers, my fellow-countrymen according to the flesh, <sup>4</sup>who are Israelites, whose is the sonship, and the glory, and the covenants, and the giving of the law, and the service, and the promises; <sup>5</sup>whose are the fathers, and of whom—according

to the flesh—is Christ, who is above all things, blessed by God forever! Amen.

<sup>6</sup>But it is not as though God's message has failed, for not all of those of Israel are Israel; <sup>7</sup>neither are they all children simply because they are Abraham's offspring. Instead, "Your offspring shall be called in Isaac." <sup>8</sup>That is, the physical descendants are not God's children, but the children of the promise are counted as offspring.

<sup>9</sup>This is the statement of promise: "About this time I will come, and Sarah shall have a son." <sup>10</sup>Not only that, but when Rebecca was pregnant by Isaac our father, <sup>11</sup>before the children were born, or had done anything good or bad, that God's purpose by selection might stand, <sup>12</sup>not of works, but of him who calls, it was said to her, "The older shall serve the younger"; <sup>13</sup>as it is written, "I loved Jacob, but hated Esau."

<sup>14</sup>What therefore shall we say? Is there injustice with God? No indeed! <sup>15</sup>He speaks to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." <sup>16</sup>Therefore, it is not of him who wills, neither of him who runs, but of God who shows mercy. <sup>17</sup>The scripture speaks to Pharaoh, "I raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." <sup>18</sup>Therefore, he has mercy on whom he wills, and hardens whom he wills.

<sup>19</sup>Will you say to me, "Why does he still find fault, because who opposes his will?" <sup>20</sup>On the contrary, O man, who are you to argue with God? Will the molded vessel say to the one who molded it, "Why have you made me like this?" <sup>21</sup>Or does not the potter have power over the clay to make from the same lump a dish, one for special use, and one for everyday use?

<sup>22</sup>Certainly, since God wanted to show his wrath, and to make known his power, he patiently bore with instruments of wrath set for destruction, <sup>23</sup>in order that he might

make known the riches of his glory on instruments of mercy, whom he had prepared for glory. <sup>24</sup>Further, he called us, not only from the Jews, but also from the Gentiles, <sup>25</sup>as he said in Hosea,

I will call those my people who were not my people, and her beloved who was not beloved. <sup>26</sup>In the place where it was said, "You are not my people," there they shall be called the sons of the living God.

<sup>27</sup>Isaiah cried out concerning Israel,

If the number of the sons of Israel be as the sand of the sea, a remnant shall be delivered, <sup>28</sup>for the Lord shall accomplish his word on the earth, carrying it out and bringing it about swiftly.

<sup>29</sup>Even as Isaiah had spoken,

Unless the Lord of armies had left us an offspring, we would have become like Sodom, and we would have been made like Gomorrah.

<sup>30</sup>What then shall we say? The Gentiles, who were not following righteousness, attained righteousness, even the righteousness which is by faith. <sup>31</sup>But Israel, who was following the law to righteousness, did not arrive at that law. <sup>32</sup>Why? Because they sought it by works, not by faith. They stumbled on the stone that causes stumbling, <sup>33</sup>as it is written,

Behold! I place in Zion a stone that causes stumbling, and a rock that causes a fall, but he who believes in him shall not be put to shame.

**10** Brothers, the desire of my heart, indeed, my prayer to God for them, is their salvation. <sup>2</sup>I testify for them that they have a zeal for God, but not according to knowledge. <sup>3</sup>Since they are uninformed about God's righteousness, and since they are trying to establish their own righteousness, they have not submitted themselves to God's righteousness. <sup>4</sup>Christ is the goal of the law to make righteous everyone who believes.

## ROMANS 10:5

<sup>5</sup>Moses wrote about the righteousness which is from the law: "The man who does them will live by them." <sup>6</sup>But the righteousness of faith speaks in this manner: "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down), <sup>7</sup>or 'Who will go down to the grave?' (that is, to bring Christ up from the dead); <sup>8</sup>but what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we are preaching). <sup>9</sup>If you confess with your mouth the Lord Jesus, and if you believe in your heart that God raised him from the dead, you will be saved; <sup>10</sup>for with the heart one believes to become righteous, and with the mouth one confesses to be saved. <sup>11</sup>The scripture says, "He who believes on him shall not be put to shame."

<sup>12</sup>There is no distinction between the Jew and the Greek, for the same Lord is over all, and is generous to all who call on him; <sup>13</sup>for "Everyone who calls on the Lord's name shall be saved." <sup>14</sup>But how will they call on him in whom they have not believed? And how will they believe in him of whom they have not heard? And how will they hear without preaching? <sup>15</sup>And how will they preach, unless they are sent? It is written, "How welcome are the feet of those who are proclaiming good things!" <sup>16</sup>But they have not all obeyed the gospel; for Isaiah asked, "Lord, who has believed our report?" <sup>17</sup>Faith comes from what is heard, and what is heard comes from Christ's teaching. <sup>18</sup>But I say, have they not heard? Indeed so, for "their voice has gone out into all the earth, and their words to the ends of the world."

<sup>19</sup>But I say, has Israel not known? First, Moses said, "I will make you jealous of that which is no nation, and I will make you resent a foolish nation." <sup>20</sup>Isaiah is very bold and says, "I was found by them who had not sought me, and I was revealed to them who had not asked for me." <sup>21</sup>He said to Israel, "I have held out my hands all the day to a disobedient and rebellious people."

**11** I say, therefore, has God rejected his people? No indeed! I am an Israelite, of Abraham's offspring, of the tribe of Benjamin. <sup>2</sup>God has not rejected his people whom he foreknew. Do you not know what the scripture said about Elijah, as he complained to God against Israel? <sup>3</sup>"Lord, they have killed your prophets, and have destroyed your altars, and I am left by myself, and they are seeking my life."

<sup>4</sup>What did the Oracle say to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." <sup>5</sup>In this manner at the present time there is a remnant according to the selection of grace. <sup>6</sup>But if it is by grace, then it is no longer by works, otherwise grace is grace no longer. <sup>7</sup>What therefore? Israel did not obtain what he was seeking, but the selected ones did, and the others were hardened, <sup>8</sup>as it is written,

God gave them a spirit of stupor until this very day: eyes that do not see, and ears that do not hear.

<sup>9</sup>And David said,

Let their table become a snare, and a trap, and that which causes a fall, for their reward. <sup>10</sup>Let their eyes be darkened, so that they may not see; and bend down their back always.

<sup>11</sup>I therefore ask, did they stumble, that they might fall? No, indeed! But salvation has come to the Gentiles by their stumbling, to make them jealous. <sup>12</sup>Now if their stumbling is the wealth of the world, and their defeat the wealth of the Gentiles, how much more their fullness! <sup>13</sup>I speak to you Gentiles. Since then I am an apostle to the Gentiles, I honor my service, <sup>14</sup>if perhaps I might make my own people jealous, and might save some of them.

<sup>15</sup>If their loss reconciles the world, what will their acceptance be, but life from the dead? <sup>16</sup>If the firstfruits are dedicated, so are the latter fruits; and if the root is dedicated, so also are the branches. <sup>17</sup>Now if some of the branches have been broken off, and if you, a wild olive

## ROMANS 11:18

tree, have been grafted in among them, and if you have become a partaker of the root and of the fatness of the olive tree, <sup>18</sup>do not boast against the branches. If you boast, you do not support the root, but the root supports you.

<sup>19</sup>You will say, "Branches were broken off that I might be grafted in." <sup>20</sup>Very well: they were broken off because of unbelief; and you stand by faith. Do not be proud, but be afraid; <sup>21</sup>for if God did not spare the natural branches, he will by no means spare you. <sup>22</sup>Consider the kindness and severity of God: severity to those who fell; but God's kindness to you, if you abide in his kindness; otherwise, you also will be cut off. <sup>23</sup>And they will be grafted in, if they do not continue in unbelief; for God is able to graft them in again.

<sup>24</sup>If you were cut from an olive tree that is naturally wild, and were grafted—contrary to nature—into a cultivated olive tree, how much more will these natural branches be grafted into their own olive tree? <sup>25</sup>Brothers, I do not want you to be uninformed about this mystery (so that you do not become wise in your own estimation), that a partial hardening has happened to Israel, until the fullness of the Gentiles has been realized. <sup>26</sup>In this way all Israel will be saved, as it is written,

The Redeemer will come from Zion, and will turn godlessness away from Jacob. <sup>27</sup>And this is my covenant with them, when I remove their sins.

<sup>28</sup>According to the gospel, they are enemies for your sake, but according to the selection, they are beloved for the fathers' sake. <sup>29</sup>God's gifts and calling are unchangeable. <sup>30</sup>As you once disobeyed God, but have now received mercy because of their disobedience, <sup>31</sup>in the same way these also have now been disobedient because of the mercy shown to you, so that they may also now receive mercy. <sup>32</sup>God has imprisoned everyone in disobedience, that he may show mercy to everyone.



<sup>33</sup>O the depth of the richness of God's wisdom and knowledge! How unsearchable are his judgments, and his ways untraceable! <sup>34</sup>"Who has known the Lord's mind, or who has become his adviser? <sup>35</sup>Who has first given to him, and will be repaid?" <sup>36</sup>All things are from him and by him and to him! Glory is his forever. Amen!

**12** Therefore, brothers, I beg you through God's mercies, to give your bodies as a living sacrifice, dedicated and acceptable to God, which is your spiritual service. <sup>2</sup>Do not be molded by this world, but be transformed by the renewing of your mind, that you may discover God's good and acceptable and complete will.

<sup>3</sup>Through the grace given to me, I say to everyone among you: do not regard yourself more highly than you ought; but think sensibly, as God has given to each one a measure of faith. <sup>4</sup>As we have many members in one body, and all of the members do not have the same function, <sup>5</sup>so we, the many, are one body in Christ, and members of one another. <sup>6</sup>Since we have gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith; <sup>7</sup>or service, let us serve; or the teacher, in teaching; <sup>8</sup>or the one who encourages, in encouragement; he who gives, in generosity; he who leads, in diligence; he who shows kindness, in cheerfulness.

<sup>9</sup>Let love be genuine. Hate the evil, and cling to the good; <sup>10</sup>in brotherly love, be devoted to one another; in honor, let each one esteem the other more highly; <sup>11</sup>be diligent, not lazy; be spiritually enthusiastic; serve the Lord; <sup>12</sup>rejoice in hope, be patient in sufferings; be devoted to prayer; <sup>13</sup>help the needy saints; show hospitality.

<sup>14</sup>Bless the ones who are persecuting you; bless and do not curse. <sup>15</sup>Rejoice with the ones who are rejoicing, and weep with the ones who are weeping. <sup>16</sup>Agree with one another. Do not fill your mind with inflated thoughts, but involve yourself in humble matters. Do not be wise

## ROMANS 12:17

in your own estimation. <sup>17</sup>When someone wrongs you, do not repay with another wrong. Plan honorable things among all people. <sup>18</sup>If possible, as far as you are able, live in peace with all people.

<sup>19</sup>Beloved, do not take revenge, but give way to wrath, for it is written, "Justice is mine; I will repay," says the Lord. <sup>20</sup>If your enemy is hungry, feed him; if he is thirsty, give him a drink, because you will heap burning coals upon his head when you do this. <sup>21</sup>Be not overcome with evil, but overcome evil with goodness.

**13** Let every person be subject to the higher authorities, for there is no authority but by God, and the existing powers have been instituted by God. <sup>2</sup>He who opposes the authority withstands God's decree, and those who withstand will receive judgment on themselves. <sup>3</sup>Rulers are not a threat to good works, but to the evil. Do you wish not to be afraid of the authority? Do that which is good and you will have approval from it. <sup>4</sup>He is God's servant to you for that which is good. But if you do evil, be afraid, for he does not carry the sword for nothing. He is God's servant to punish the evildoer in wrath.

<sup>5</sup>Therefore, it is necessary to submit, not only because of the wrath, but also because of conscience. <sup>6</sup>This is why you pay taxes, for they are God's ministers, and they give careful attention to this very thing. <sup>7</sup>Fulfill your obligations to everyone: tax to whom tax is due; customs to whom customs are due; respect to whom respect is due; honor to whom honor is due.

<sup>8</sup>Do not owe anything to anyone, except to love one another, for he who loves another has fulfilled the law. <sup>9</sup>It is written, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if there is any other command, it is summarized in this, "You shall love your neighbor as yourself." <sup>10</sup>Love works no wrong to a neighbor; love therefore fulfills the law.

<sup>11</sup>You know the season, that it is already time for you to arise from sleep, for now is our salvation nearer than when we believed. <sup>12</sup>The night is far gone, and the day is near. Let us therefore put off the works of darkness, and let us put on the weapons of light. <sup>13</sup>Let us live properly as in the day; not in carousing and drunkenness; not in sexual debauchery and sensuality; not in quarreling and jealousy. <sup>14</sup>Clothe yourselves with the Lord Jesus, and do not make provision for fleshly passions.

**14** Welcome him who is weak in the faith, but not for arguments about opinions. <sup>2</sup>One believes that he may eat all things, but another who is weak eats vegetables. <sup>3</sup>Let not the one who eats look down on the one who does not eat; and let not him who does not eat condemn the one who eats, for God has welcomed him. <sup>4</sup>Who are you to condemn another man's servant? It is the concern of his own master whether he stands or falls. Indeed, he will be made to stand, for the Lord can make him stand.

<sup>5</sup>One decides that a certain day is superior, while another holds every day in esteem. Let each be fully persuaded in his own mind. <sup>6</sup>He who thinks highly of a day does so for the Lord; and he who eats does so for the Lord, for he thanks God. He who does not eat refrains for the Lord, and he thanks God. <sup>7</sup>None of us lives to himself, and none dies to himself. <sup>8</sup>If we live, we live for the Lord; and if we die, we die for the Lord. Whether therefore we live or die we belong to the Lord. <sup>9</sup>Christ died and came back to life for this: to rule over both the dead and the living.

<sup>10</sup>Why do you condemn your brother? Why do you look down on your brother? All of us will stand before God's judgment seat; <sup>11</sup>for it is written, "As I live, says the Lord, every knee shall bend before me and every tongue shall acknowledge God." <sup>12</sup>Each one of us shall give an account of himself to God.

## ROMANS 14:13

<sup>13</sup>Therefore let us no longer judge one another. Rather judge this, that you do not place a stumbling block or an obstacle before your brother. <sup>14</sup>I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself, except it is unclean to the one who considers it unclean.

<sup>15</sup>If your brother is pained because of food, you are no longer walking according to love. Do not destroy with your food that one for whom Christ died. <sup>16</sup>Do not let your good be condemned; <sup>17</sup>for God's kingdom is not food and drink, but righteousness and peace and joy in the Holy Spirit. <sup>18</sup>He who serves Christ in this way is pleasing to God, and respected among men.

<sup>19</sup>Let us therefore pursue peaceful things, and things that build up one another. <sup>20</sup>Do not tear down God's work because of food. All things indeed are allowed, but wrong to the person who eats that which causes someone to stumble. <sup>21</sup>It is honorable not to eat flesh, or to drink wine, or to do anything that causes your brother to stumble. <sup>22</sup>Hold to yourself the conviction you have before God. Blessed is he who does not condemn himself in what he approves. <sup>23</sup>The one who doubts is condemned if he eats, because he lacks conviction; and everything which is not of conviction is sin.

**15** We who are strong are obligated to carry the infirmities of the weak, and not to please ourselves. <sup>2</sup>Let each one of us please his neighbor for what is good in building up. <sup>3</sup>Christ did not please himself, but as it is written, "The insults of them who insulted you fell on me." <sup>4</sup>The things that were written previously were for our instruction, that we might have hope through the patience and encouragement of the scriptures. <sup>5</sup>Now may the God of patience and encouragement grant you to be united in mind with one another according to Christ Jesus, <sup>6</sup>that you may with one spirit and one mouth praise the God and Father of our Lord Jesus Christ.

<sup>7</sup>Therefore, accept one another, as Christ has also accepted you, to God's praise. <sup>8</sup>I say that Christ has become a servant of circumcision in behalf of God's truth, so that he might establish the promises to the fathers, <sup>9</sup>and that the Gentiles might praise God for his mercy, as it is written, "I will acknowledge you among the Gentiles, and I will sing to your name." <sup>10</sup>Again he says, "Be glad, Gentiles, with his people." <sup>11</sup>Again, "Praise the Lord, all the Gentiles, and let all peoples praise him." <sup>12</sup>And Isaiah says, "He will be the descendant of Jesse, the one standing up to rule the Gentiles, and the Gentiles will set their hope on him." <sup>13</sup>May the God of hope fill you with all joy and peace in believing, that you may abound in the powerful hope of the Holy Spirit.

<sup>14</sup>I myself have been persuaded about you, my brothers, that you yourselves are full of goodness, since you have been filled with all knowledge, and are able to instruct one another. <sup>15</sup>I have written to you more boldly about some things, as reminding you through the grace God has given me, <sup>16</sup>that I may be a servant of Jesus Christ to the Gentiles, serving as a priest in the gospel of God, that the Gentiles as a sacrificial offering might be acceptable, since they have been set apart by the Holy Spirit.

<sup>17</sup>Therefore, I rejoice in Christ Jesus in things pertaining to God, <sup>18</sup>for I will not be so bold as to say anything about Christ's accomplishments through me (that is, the obedience of the Gentiles) by word and deed, <sup>19</sup>by the power of signs and wonders, by the power of God's Spirit. I have fully made known the gospel of Christ from Jerusalem and its surroundings to Illyricum, <sup>20</sup>trying not to proclaim the gospel where Christ had previously been named, so that I might not build on another's foundation; <sup>21</sup>but as it is written, "The ones who had not been told about him will see, and the ones who had not heard will understand."

<sup>22</sup>I have often been hindered from coming to you. <sup>23</sup>But now, since I do not have any more opportunity in these

ROMANS 15:24

regions, and since I have desired for many years to visit you, <sup>24</sup>I hope to see you as I pass through on my way to Spain, and to be helped by you on my journey there, if first I may enjoy your company for awhile. <sup>25</sup>Now I am going to Jerusalem to serve the saints.

<sup>26</sup>Macedonia and Achaia were pleased to make a certain contribution to the poor among the saints in Jerusalem. <sup>27</sup>They were pleased, and their debtors they are; for if the Gentiles shared their spiritual blessings, they ought also to provide material things for them. <sup>28</sup>After I have completed this, and have safely delivered to them the sum that has been raised, I will visit you on my way to Spain. <sup>29</sup>I know that when I come to you, I will come in the fullness of Christ's blessing.

<sup>30</sup>I beg you, brothers, through our Lord Jesus Christ, and through the Spirit's love, to join with me in prayers to God in my behalf; <sup>31</sup>that I may be rescued from those in Judea who are disobedient; that my contribution for Jerusalem may be acceptable to the saints; <sup>32</sup>and that by God's will I may come to you joyfully and have a refreshing visit with you. <sup>33</sup>May the God of peace be with all of you. Amen.

**16** I recommend to you Phoebe our sister, a servant of the congregation in Cenchrea. <sup>2</sup>Welcome her in the Lord in a manner worthy of the saints, and help her in whatever need she may have, for she herself has helped many, and me also.

<sup>3</sup>Greet Prisca and Aquila, my fellow-workers in Christ Jesus, <sup>4</sup>who risked their own life for mine, to whom not only I am grateful, but also all of the Gentile congregations, <sup>5</sup>and greet the congregation that is in their house. Greet my beloved Epenetus, the firstfruits of Asia in Christ. <sup>6</sup>Greet Mary, who has worked hard for you. <sup>7</sup>Greet Andronicus and Junias, my relatives and fellow-prisoners, who are well known by the apostles, and were in Christ before

me. <sup>8</sup>Greet Ampliatus, my beloved in the Lord. <sup>9</sup>Greet Urbanus our fellow-worker in Christ, and my beloved Stachys. <sup>10</sup>Greet Apelles who is approved in Christ. Greet the household of Aristobulus.

<sup>11</sup>Greet my relative Herodion. Greet those in the household of Narcissus who are in the Lord. <sup>12</sup>Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who has worked hard in the Lord. <sup>13</sup>Greet Rufus, chosen in the Lord, and his mother and mine. <sup>14</sup>Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them. <sup>15</sup>Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. <sup>16</sup>Greet one another with a sacred kiss. All of Christ's congregations greet you.

<sup>17</sup>I beg you, brothers, watch out for those who are bringing about divisions and causes of stumbling contrary to the teaching which you have learned. Turn away from them, <sup>18</sup>for such people do not serve our Lord Christ, but their own bodily desire; and they lead astray—by smooth talk and flattery—the hearts of the unsuspecting.

<sup>19</sup>Your obedience is known by everyone, and I therefore rejoice over you. I want you to be wise toward the good, but innocent toward the evil. <sup>20</sup>The God of peace will soon crush Satan under your feet. May the grace of our Lord Jesus Christ be with you. <sup>21</sup>My fellow-worker Timothy greets you, and my relatives Lucius, Jason, and Sosipater.

<sup>22</sup>I, Tertius, who wrote the letter, greet you in the Lord. <sup>23</sup>Gaius, my host, and the host of the whole congregation, greets you. Erastus, the treasurer of the city, greets you, and Quartus, our brother.

<sup>25</sup>[Now to the One who can strengthen you according to my gospel, according to what is preached about Jesus Christ, according to the disclosure of the mystery kept silent from all eternity, <sup>26</sup>but now has been disclosed through the prophetic writings, according to the command

**ROMANS 16:27**

of the eternal God, which was made known for the obedience of faith among all of the Gentiles, <sup>27</sup>to the only wise God may there forever be praise through Jesus Christ. Amen.]



# 1 Corinthians

**1** Paul, called an apostle of Christ Jesus by God's will, and Sosthenes our brother, <sup>2</sup>to God's called-out people in Corinth, to those who have been set apart in Christ Jesus, called saints, with all those in every place who call on the name of our Lord Jesus Christ, both theirs and ours: <sup>3</sup>grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>4</sup>I always thank my God for you, because God's grace was given to you in Christ Jesus. <sup>5</sup>In every way you have been enriched in him, in every word and in all knowledge, <sup>6</sup>as the testimony of Christ has been confirmed in you. <sup>7</sup>You fall short in no gift, awaiting eagerly the disclosure of our Lord Jesus Christ. <sup>8</sup>He will strengthen you until the end, so that you are blameless in the day of our Lord Jesus Christ. <sup>9</sup>God is trustworthy, by whom you were called into the fellowship of his Son Jesus Christ our Lord.

<sup>10</sup>I beg you, brothers, by the name of our Lord Jesus Christ, that all of you speak the same thing, and that there be no divisions among you, but that you be completely joined together in the same mind and in the same understanding; <sup>11</sup>for it has been made known to me, my brothers, by them of the family of Chloe, that there are quarrels among you.

<sup>12</sup>I am saying this, that one of you is declaring, "I indeed am of Paul"; or another, "I am of Apollos"; or another, "I am of Cephas"; or another, "I am of Christ."

<sup>13</sup>Has Christ been divided? Was Paul crucified for you, or

## 1 CORINTHIANS 1:14

were you immersed in Paul's name? <sup>14</sup>I am thankful to God that I immersed none of you except Crispus and Gaius, <sup>15</sup>so that none of you might say that you were immersed in my name. <sup>16</sup>I also immersed the household of Stephanas, but beyond these I do not know if I immersed anyone else. <sup>17</sup>Christ did not send me to immerse, but to proclaim the gospel, not in wisdom of speech, lest Christ's cross become meaningless.

<sup>18</sup>The message of the cross is foolishness to those who are perishing, but to us who are being saved it is God's power, <sup>19</sup>for it is written, "I will destroy the wisdom of the wise, and I will set aside the understanding of the intelligent." <sup>20</sup>Where is the wise? Where is the scholar? Where is the skillful debater of this age? Has not God made foolish worldly wisdom? <sup>21</sup>Since, in God's wisdom, the world by its wisdom has not known God, it pleased God through the foolishness of what is preached to save the ones who believe. <sup>22</sup>Since the Jews ask for signs and the Greeks seek wisdom, <sup>23</sup>we preach Christ crucified: to the Jews a stumbling block, and to the Gentiles foolishness; <sup>24</sup>but to them who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. <sup>25</sup>God's foolishness is wiser than men, and God's weakness is stronger than men.

<sup>26</sup>Consider your calling, brothers, that not many wise according to the flesh, not many influential, not many of high social status, are called. <sup>27</sup>Rather, God has chosen the world's foolish things, that he may humiliate the wise; and God has chosen the world's weak things, that he may humiliate the strong things. <sup>28</sup>God has chosen the inferior things of the world, and the things counted as nothing, the things that are not, that he might bring down the things that are, <sup>29</sup>so that no flesh may boast before God. <sup>30</sup>You are his in Christ Jesus, who has become to us wisdom from God, and righteousness and dedication and redemp-

tion, <sup>31</sup>as it is written, "Let him who boasts, boast in the Lord."

**2** When I came to you, brothers, I did not come with high-flown words or wisdom, proclaiming God's mystery. <sup>2</sup>I determined not to know anything among you except Jesus Christ, and him crucified. <sup>3</sup>I was with you in weakness and fear and much trembling. <sup>4</sup>My speech and my preaching were not in persuasive words of wisdom, but in a display of the Spirit and power, <sup>5</sup>that your faith should not be in human wisdom, but in God's power.

<sup>6</sup>However, we speak wisdom among mature people, a wisdom not of this world, or of its rulers, who are coming to nothing. <sup>7</sup>But we speak God's wisdom in a mystery which has been kept secret, and which God predetermined before the ages to our glory; <sup>8</sup>which none of this world's rulers knew, for if they had known, they would not have crucified the glorious Lord.

<sup>9</sup>It is written, "The things that no eye has seen, which no ear has heard, and which have not entered a human heart: these are the things God has prepared for those who love him." <sup>10</sup>But God has revealed them to us through the Spirit, for the Spirit examines all things, even God's deep things. <sup>11</sup>What man knows the things of a man, except his own spirit within him? Likewise, no one knows God's things except God's Spirit.

<sup>12</sup>We have not received the world's spirit, but God's Spirit, that we might know the things which God has given to us. <sup>13</sup>We are not speaking in words taught by human wisdom, but in words taught by the Spirit, combining spiritual thoughts with spiritual words. <sup>14</sup>The unspiritual man does not receive the things of God's Spirit, for they are foolishness to him, and he cannot know them, for they are judged spiritually; <sup>15</sup>the spiritual man judges all things, but he himself is judged by no one. <sup>16</sup>"Who has known the Lord's mind? Who will advise him?" But we have the mind of Christ.

## 1 CORINTHIANS 3:1

**3** Brothers, I cannot speak to you as to spiritual, but as to fleshly, as to infants in Christ. <sup>2</sup>I have given you milk to drink, not solid food, for you were not able to receive it; neither can you now, <sup>3</sup>because you are still fleshly. Since jealousy and strife are in you, are you not fleshly, and live as men?

<sup>4</sup>When anyone says, "I am of Paul," and another, "I of Apollos," are you not men? <sup>5</sup>Who then is Apollos? Who is Paul? They are servants by whom you believed, even as the Lord has given to each one. <sup>6</sup>I planted, Apollos watered, but God is giving the increase. <sup>7</sup>Neither is he who plants important, nor he who waters, but God who gives the growth. <sup>8</sup>The one who plants and the one who waters are united, and each will receive his own reward according to his own work. <sup>9</sup>We are God's co-workers, and you are God's garden.

You also are God's building, <sup>10</sup>and according to God's grace which was given to me as an expert builder, I have laid a foundation, and another builds upon it. But let each one be particular how he builds, <sup>11</sup>for no man can lay another foundation other than the one laid, which is Jesus Christ. <sup>12</sup>If any one builds gold, silver, precious stones, timber, hay, or straw on the foundation, <sup>13</sup>the work of each one will be seen: the day will show it, because it will be revealed by fire, and the fire will prove the nature of each one's work. <sup>14</sup>If the work anyone built remains, he will receive a reward. <sup>15</sup>If anyone's work will be burned, he will suffer a loss; but he himself will be saved, though as through fire. <sup>16</sup>Do you not know that you are God's temple, and that God's Spirit lives in you? <sup>17</sup>If any one destroys God's temple, God will destroy him; for God's temple is sacred, and you are his temple.

<sup>18</sup>Let no one deceive himself. If anyone among you thinks that he is wise in this world, let him become foolish, that he may become wise. <sup>19</sup>This world's wisdom is foolishness with God, as it is written, "He catches the wise in

their own cunning," <sup>20</sup>and again, "The Lord knows that the thoughts of the wise are worthless." <sup>21</sup>So let no one boast in men.

All things are yours, <sup>22</sup>whether Paul or Apollos or Cephas, or the world or life or death, or the present or the future, all are yours; <sup>23</sup>and you are Christ's, and Christ is God's.

**4** Let a man consider us as Christ's servants and as trustees of God's mysteries. <sup>2</sup>It is required in trustees that a man be found trustworthy. <sup>3</sup>It matters very little to me that I should be judged by you, or by a human court; I do not judge myself. <sup>4</sup>I am aware of nothing against myself, but I am not by this proved to be right, for he who judges me is the Lord. <sup>5</sup>So, do not judge anything before the time, until the Lord comes. He will bring to light the hidden things of darkness, and will reveal the intentions of hearts. Then approval will come to each one from God.

<sup>6</sup>Brothers, I have transferred these things to myself and to Apollos for your sake, that you may learn in us not to think of men higher than what is written, that you may not be puffed up against one another. <sup>7</sup>Who makes you superior? Do you have anything that you did not receive? If you received, why do you boast as though you did not? <sup>8</sup>You have already become fully content; you have already become rich; you have reigned without us. I wish that you did reign, that we might reign with you.

<sup>9</sup>I think that God has placed us, the apostles, last, as condemned to death, because we have become a spectacle to the world and to angels and to men. <sup>10</sup>We are foolish for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are respected, but we are despised. <sup>11</sup>Until this hour we both hunger and thirst; we are poorly clothed, beaten, and homeless; <sup>12</sup>we labor, working with our hands. When we are cursed, we bless; when we are persecuted, we endure; <sup>13</sup>when we are slandered, we

## 1 CORINTHIANS 4:14

encourage. We have become as the refuse of the world, the scum of all things, even until now.

<sup>14</sup>I do not write these things to embarrass you, but to teach you, as my cherished children. <sup>15</sup>Though you have countless guides in Christ, yet you do not have many fathers; for I have begotten you in Christ Jesus through the gospel. <sup>16</sup>I therefore beg you, be imitators of me. <sup>17</sup>For this reason I have sent Timothy to you, my beloved and trustworthy child in the Lord. He will remind you of my ways in Christ Jesus, even as I teach everywhere in every congregation.

<sup>18</sup>Certain ones have become puffed up, as if I were not coming to you. <sup>19</sup>But I will come to you right away, if the Lord wills; and I will know, not the word of those who have become puffed up, but the power; <sup>20</sup>for God's kingdom is not in word, but in power. <sup>21</sup>What do you wish? Shall I come to you with a rod, or in love, and with a gentle spirit?

**5** Fornication is actually reported among you, such fornication as is not among the Gentiles: that a certain man has his father's wife. <sup>2</sup>Further, you are puffed up, and have not mourned instead, so that the one who has done this deed might be expelled from you.

<sup>3</sup>Though I am absent in body, yet am I present in spirit; and I have already judged, as though I was present, the one who has done this. <sup>4</sup>In the name of our Lord Jesus and of my spirit, when you have assembled together with the power of our Lord Jesus, <sup>5</sup>deliver such a one to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord.

<sup>6</sup>Your boasting is not good. Do you not know that a little leaven leavens the whole batch of dough? <sup>7</sup>Remove the old leaven, that you may be fresh dough, even as you are without leaven. Christ, our Passover lamb, has been sacrificed. <sup>8</sup>So let us observe the festival, not with old

leaven, or with the leaven of evil and wickedness, but with the unleavened bread of sincerity and truth.

<sup>9</sup>I wrote to you in the letter not to associate with fornicators, <sup>10</sup>not at all meaning with the fornicators of this world, or with the covetous and greedy, or with idolaters; for otherwise you would have to get out of the world. <sup>11</sup>But now I write to you not to associate with a fornicator or a covetous man or an idolater or a slanderer or a drunkard or a greedy person if he is named a brother; do not eat with him.

<sup>12</sup>What have I to do with judging those who are on the outside? Do you not judge those who are within? <sup>13</sup>God will judge those who are outside. Expel the evil man from among you.

**6** Does any one of you who has a lawsuit against another dare to be judged by the unrighteous, and not by saints? <sup>2</sup>Do you not know that saints will judge the world? If the world is judged by you, are you unworthy to judge trivial matters? <sup>3</sup>Do you not know that we will judge angels, not to speak of matters involving everyday life? <sup>4</sup>If therefore you have cases involving everyday life, do you appoint as judges those who are least esteemed in the congregation? <sup>5</sup>I speak to your shame.

Is there not one wise man among you, who will be able to judge between his brothers? <sup>6</sup>But a brother goes to law against his brother, and that before unbelievers. <sup>7</sup>It is an utter defeat for you that you have lawsuits among yourselves. Why not rather take wrong? Why not rather be cheated? <sup>8</sup>But you behave unjustly and cheat, and that your brothers.

<sup>9</sup>Do you not know that wrongdoers will not inherit the kingdom of God? Do not deceive yourselves. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sexual perverts, <sup>10</sup>nor thieves, nor covetous, nor drunkards, nor slanderers, nor swindlers, will inherit God's kingdom. <sup>11</sup>Some of you were these, but you were washed,

## 1 CORINTHIANS 6:12

you were set apart, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

<sup>12</sup>All things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be made subject to any. <sup>13</sup>Foods are for the stomach, and the stomach is for foods, but God will do away with both. The body is not for fornication, but for the Lord, and the Lord is for the body. <sup>14</sup>God raised the Lord, and he will raise us by his power.

<sup>15</sup>Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ, and make them members of a prostitute? No, indeed! <sup>16</sup>Do you not know that one who joins himself to a prostitute is one body? For, he said, "The two shall be one flesh." <sup>17</sup>But he who joins himself to the Lord is one spirit. <sup>18</sup>Run away from fornication! Every sin a man commits is outside the body, but he who fornicates sins against his own body. <sup>19</sup>Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have from God, and you are not your own? <sup>20</sup>You were bought with a price; therefore, honor God in your body.

**7** Now about the things you wrote, it is good for a man not to touch a woman; <sup>2</sup>but because of fornication, let each man have his own wife, and let each woman have her own husband. <sup>3</sup>Let the husband give to his wife what is due, and likewise also the wife to the husband. <sup>4</sup>The wife does not have authority over her own body, but the husband; and likewise the husband does not have authority over his own body, but the wife. <sup>5</sup>Do not deprive each other, except for a time by mutual consent, that you may have leisure for prayer; and then be together again, that Satan might not tempt you because of your lack of self-control. <sup>6</sup>I say this as a concession, not as a commandment; <sup>7</sup>for I wish that all people were as I. But each one has his own endowment from God: one has this kind, and another that kind.



<sup>8</sup>I say to the unmarried and the widows that it is good to remain even as I. <sup>9</sup>But if they do not exercise self-control, let them marry, for it is better to marry than to burn. <sup>10</sup>To the married I give a charge (not I, but the Lord): that the wife not be separated from her husband; <sup>11</sup>but if she is separated, let her remain unmarried, or be reconciled to her husband; and that the husband not leave his wife.

<sup>12</sup>To the rest I say (not the Lord), if any brother has an unbelieving wife, and she is willing to live with him, let him not leave her. <sup>13</sup>And if a wife has an unbelieving husband, and he is willing to live with her, let her not leave her husband. <sup>14</sup>The unbelieving husband has been set apart in his wife, and the unbelieving wife has been set apart in the believing husband. Otherwise, your children would be unclean, but now are they set apart. <sup>15</sup>If the unbeliever separates himself, let him be separated; the brother or sister is not under obligation in such cases, but God has called you in peace. <sup>16</sup>Who knows, wife, if you will save your husband? Who knows, husband, if you will save your wife?

<sup>17</sup>But, as the Lord has assigned to each one, as God has called him, so let him live. So I give instruction in all the congregations. <sup>18</sup>Has anyone been called who has been circumcised? Let him not remove the marks of circumcision. Has anyone been called in uncircumcision? Let him not be circumcised. <sup>19</sup>Circumcision is nothing, and uncircumcision is nothing, but the obeying of God's commands. <sup>20</sup>Let each one remain in the station of life in which he was called. <sup>21</sup>Were you called as a slave? Let it not be a concern. However, if you can become free, make use of it. <sup>22</sup>The one called in the Lord as a slave is the Lord's freedman; likewise, the one called as a freedman is Christ's slave. <sup>23</sup>Since you were bought with a price, do not become slaves of men. <sup>24</sup>Brothers, let each one remain with God in the station in which he was called.

## 1 CORINTHIANS 7:25

<sup>25</sup>I have no instruction from the Lord about virgins, but I give my advice, as one who has received the Lord's mercy to be trustworthy. <sup>26</sup>I therefore think it is good—because of the present crisis—for a man to remain as he is. <sup>27</sup>Are you bound to a wife? Do not seek a release. Are you free of a wife? Do not seek one. <sup>28</sup>But if you marry, you have not sinned; and if a virgin marries, she has not sinned. But such will have trouble in the flesh, and I want to spare you.

<sup>29</sup>Brothers, I say this: the time has grown short, so that, from now on, those who have wives must be as though they did not; <sup>30</sup>and those who weep as though they did not; and those who rejoice as though they did not; and those who buy as though they did not keep; <sup>31</sup>and those who use the world as though they really did not use it, for the present form of this world is disappearing.

<sup>32</sup>I want you to be free from worry. The unmarried man cares about the Lord's things, how he may please the Lord; <sup>33</sup>the married man cares about the things of the world, how he may please his wife, <sup>34</sup>and he is divided. The unmarried woman and the virgin care about the Lord's things, that they may be dedicated, both in body and spirit. But she who has married cares about the things of the world, how she may please her husband. <sup>35</sup>I say this for your benefit, not that I might restrict you, but for good order and devotion to the Lord without distraction.

<sup>36</sup>If anyone thinks he is acting unbecomingly toward his virgin, if she is mature, and it ought to be so, let him do what she wishes; she is not sinning: let them marry. <sup>37</sup>But he who stands firm in his heart, having no necessity, but has power over his own will, and has decided this in his own heart to keep his own virgin, he will do well. <sup>38</sup>So he who gives his own virgin in marriage will do well, but he who does not give in marriage will do better.

<sup>39</sup>A wife is bound as long as her husband lives; but if he dies, she is free to be married to whom she wishes,

only in the Lord. <sup>40</sup>But she is happier if she remains as she is, according to my advice, and I think that I also have God's Spirit.

**8** Now we know that we all have knowledge about things offered to idols. Knowledge puffs up but love builds up. <sup>2</sup>If anyone thinks that he knows something, he has not yet understood what he ought to know. <sup>3</sup>If anyone loves God, God knows him. <sup>4</sup>As to the eating of the things sacrificed to idols, we know that an idol is nothing in the world, and that there is only one God. <sup>5</sup>Even though there are those that people call gods, either in heaven, or on the earth, as there are many gods and many lords, <sup>6</sup>yet to us there is one God the Father, from whom are all things, and we are for him; and one Lord Jesus Christ, through whom are all things, and we are through him.

<sup>7</sup>However, everyone does not know this. Some people are still accustomed to idols, and they eat as though the meat was sacrificed to an idol; and their conscience being weak is defiled.

<sup>8</sup>Now food will not bring us into God's presence; neither are we inferior, if we do not eat; nor superior, if we eat. <sup>9</sup>But be careful, so that your liberty does not become a stumbling block to the weak. <sup>10</sup>If any one sees you—one who knows—dining in an idol's temple, will not his weak conscience be emboldened to eat things sacrificed to an idol? <sup>11</sup>The weak brother for whom Christ died is destroyed by your knowledge. <sup>12</sup>As you sin against the brothers in this manner, and wound their weak conscience, you sin against Christ. <sup>13</sup>Consequently, if food causes my brother to stumble, I will never again eat flesh, so that I do not cause my brother to stumble.

**9** Am I not free? Am I not an apostle? Have I not seen our Lord Jesus? Are not you my work in the Lord? <sup>2</sup>If I am not an apostle to others, certainly I am to you, for you are the proof of my apostleship in the Lord.

## 1 CORINTHIANS 9:3

<sup>3</sup>This is my defense to those who are examining me: <sup>4</sup>do we not have a right to eat and drink? <sup>5</sup>Do we not have a right to take along a wife (a sister), even as the other apostles and the Lord's brothers and Cephas? <sup>6</sup>Do only Barnabas and I have no right not to work? <sup>7</sup>What soldier ever serves at his own expense? Who plants a vineyard, and does not eat the fruit? Who shepherds a flock and does not drink milk from the flock?

<sup>8</sup>Do I speak these things as a man, or does not the law also say these things? <sup>9</sup>In Moses' law it is written, "You shall not muzzle the threshing ox." Did God only care for the oxen? <sup>10</sup>Or did he not certainly speak for our sake? Indeed, it was written for our sake, because he who plows ought to plow in hope; and he who threshes, in hope of partaking.

<sup>11</sup>If we sowed spiritual things among you, is it a great thing if we reap your material things? <sup>12</sup>If others among you partake of this right, do not we even more? However, we have not exercised this right, but have been quiet about all things, so that we might not hinder Christ's gospel.

<sup>13</sup>Do you not know that those who serve in the temple eat of the sacrifices? And they who wait at the altar share the sacrifices on the altar? <sup>14</sup>The Lord has commanded in this manner, that they who proclaim the gospel should live by the gospel. <sup>15</sup>But I have not used any of these things, and I did not write these things in order that they be done for me, for it is better for me to die, rather than for someone to deprive me of my reason for boasting.

<sup>16</sup>Though I proclaim the gospel, I have no reason to boast, because compulsion presses hard upon me; yes, woe is to me, if I do not proclaim the gospel. <sup>17</sup>If I do this willingly, I have a reward; if unwillingly, I have been entrusted with a stewardship. <sup>18</sup>What is my reward? That I might proclaim the gospel without charge, so as not to make full use of my right in the gospel.

<sup>19</sup>Though I am free of all, yet I have enslaved myself to all, that I might gain the more. <sup>20</sup>To the Jews, I became as a Jew, that I might gain Jews; to those under the law, I became as one under the law (not being under the law), that I might gain those under the law; <sup>21</sup>to those without the law, I became as one without law (not being without God's law, but under Christ's law), that I might gain those not under the law; <sup>22</sup>I became weak to those who are weak, that I might gain the weak: I have become all things to all men, that by all means I might save some. <sup>23</sup>I do all things for the sake of the gospel, that I might be a fellow-partaker of it.

<sup>24</sup>Do you not know that all of those who run in a stadium indeed run, but only one receives the prize? Run in such a manner that you might win. <sup>25</sup>Everyone who competes exercises self-control in all things: they indeed do it to receive a perishable crown, but we an imperishable. <sup>26</sup>I do not run as without an aim; I box, but not as beating the air. <sup>27</sup>I buffet and enslave my body, so that I might not be rejected after I have preached to others.

**10** I do not want you to be uninformed, brothers, that all of our fathers were under the cloud, and passed through the sea, <sup>2</sup>and all were immersed into Moses in the cloud and in the sea, <sup>3</sup>and all ate the same spiritual food, <sup>4</sup>and drank the same spiritual drink. They were drinking from a spiritual rock that followed them, and the rock was Christ.

<sup>5</sup>But God was not pleased with the most of them, and they were struck down in the desert. <sup>6</sup>Now these things became warnings for us, that we should not desire evil things, as they desired them. <sup>7</sup>Do not become idolaters, as some of them did, as it is written, "The people sat down to eat and to drink and rose up to dance in revelry." <sup>8</sup>Let us not fornicate, as some of them did, and twenty-three thousand fell in one day. <sup>9</sup>Let us not put Christ to the test, as some of them did, and were destroyed by the

## 1 CORINTHIANS 10:10

snakes. <sup>10</sup>Do not grumble, as some of them did, and were destroyed by the destroyer.

<sup>11</sup>These things happened to them as warnings, and were written for our instruction, to whom the completion of the ages has arrived. <sup>12</sup>Let the one who thinks he stands be on guard, so that he does not fall. <sup>13</sup>No temptation has taken hold of you, except what is common to humanity; and God is trustworthy, who will not allow you to be tempted beyond your ability, but with the temptation he will provide an escape, so that you can endure.

<sup>14</sup>My beloved, run from idolatry. <sup>15</sup>I speak as to wise people: judge what I say. <sup>16</sup>The consecrated cup, for which we give thanks, is it not a sharing of Christ's blood? The bread which we break, is it not a sharing of Christ's body? <sup>17</sup>Because there is one bread, we, the many, are one body, for we all eat of the one bread.

<sup>18</sup>Consider Israel after the flesh: do not those who eat the sacrifices partake of the altar? <sup>19</sup>Am I saying that a sacrifice to an idol, or an idol itself, is anything? <sup>20</sup>No, but what they sacrifice, they are sacrificing to evil spirits, and not to God; and I do not want you to partake of evil spirits. <sup>21</sup>You cannot drink the Lord's cup, and the cup of evil spirits; you cannot eat at the Lord's table, and at the table of evil spirits. <sup>22</sup>Do we make the Lord jealous? We are not stronger than he, are we?

<sup>23</sup>All things are lawful, but all things do not build up. All things are lawful, but all things are not upbuilding. <sup>24</sup>Let no one seek what is his own, but what is another's. <sup>25</sup>Eat whatever is sold in the market, questioning nothing for the sake of conscience, <sup>26</sup>because "the earth is the Lord's, and its fullness." <sup>27</sup>If an unbeliever invites you, and you wish to go, eat whatever is placed before you, questioning nothing for the sake of conscience. <sup>28</sup>But if anyone says to you, "This is a temple sacrifice," do not eat, for the sake of the one who told you, and because of conscience.

<sup>29</sup>However, I do not speak of your own conscience, but of the other.

Why should my freedom be judged by the conscience of another? <sup>30</sup>If I eat thankfully, why am I criticized for eating something for which I give thanks? <sup>31</sup>Whether you eat or drink, or whatever you do, do all to God's praise. <sup>32</sup>Do not offend the Jews or the Greeks or God's called-out people, <sup>33</sup>even as I also please all men in everything, not seeking my own advantage, but that of the many, that they may be saved.

**11** Be imitators of me, even as I also am of Christ. <sup>2</sup>I commend you, because you have remembered me in all things, and because you continue to hold fast the traditions, just as I delivered them to you.

<sup>3</sup>I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ. <sup>4</sup>Every man who prays or prophesies with his head uncovered disgraces his head. <sup>5</sup>But every woman who prays or prophesies with her head uncovered disgraces her head, for it is exactly as though her head were shaved. <sup>6</sup>If the woman does not cover her head, let her be sheared; but if it is disgraceful for a woman to be sheared or shaved, let her cover her head. <sup>7</sup>A man indeed ought not to cover his head, since he is the likeness and splendor of God, but the woman is the splendor of the man.

<sup>8</sup>The man is not of the woman, but the woman is of the man; <sup>9</sup>the man was not created for the woman, but the woman for the man. <sup>10</sup>For this reason the woman ought to have authority upon her head because of the angels. <sup>11</sup>Nevertheless, the woman is not without the man in the Lord, neither is the man without the woman. <sup>12</sup>As the woman is of the man, so the man is by the woman, and all things are of God.

<sup>13</sup>Judge among yourselves: is it proper for a woman to pray to God with her head uncovered? <sup>14</sup>Does not

## 1 CORINTHIANS 11:15

nature itself teach you that if a man wears long hair, it is a dishonor to him? <sup>15</sup>But if a woman wears long hair, it is glory to her, because her hair has been given to her as a covering. <sup>16</sup>However, if anyone is disposed to be quarrelsome, we have no such custom, neither do God's congregations.

<sup>17</sup>As I command this, I am not commending you, because you have not come together for the better, but for the worse. <sup>18</sup>First, I hear that there are divisions among you when you assemble in a congregation, and I partially believe it. <sup>19</sup>Factions must exist among you, that those who are approved might be revealed. <sup>20</sup>When you come together in the same place, it is not to eat the Lord's Supper, <sup>21</sup>for each one begins eating his own supper ahead of time, and one is hungry, and another has drunk freely. <sup>22</sup>Do you not have houses for eating and drinking? Or do you look down on God's congregation, and humiliate the ones who have nothing? What shall I say to you? Shall I commend you? I do not commend you in this.

<sup>23</sup>I received from the Lord what I delivered to you, that the Lord Jesus, in the night in which he was betrayed, took bread, <sup>24</sup>gave thanks, broke it, and said, "This is my body which is for you. Do this in memory of me." <sup>25</sup>Likewise, he also took the cup after eating, and said, "This cup is the new covenant in my blood. Whenever you drink, do this in memory of me." <sup>26</sup>Whenever you eat this bread, and drink the cup, you are proclaiming the Lord's death, until he comes.

<sup>27</sup>Whoever eats the bread or drinks the Lord's cup in an improper manner will be guilty of sin against the body and the blood of the Lord. <sup>28</sup>Let a person examine himself, and let him eat of the bread, and let him drink of the cup in the appropriate manner. <sup>29</sup>If one eats and drinks who does not recognize the Lord's body, he eats and drinks condemnation to himself.



<sup>30</sup>On this account many among you are weak and sick, and a large number is asleep. <sup>31</sup>If we discern ourselves, we are not being judged; <sup>32</sup>but, while we are being judged by the Lord, we are being disciplined, so that we might not be condemned with the world. <sup>33</sup>So, my brothers, when you come together to eat, wait one for another. <sup>34</sup>If anyone is hungry, let him eat at home, in order that you do not come together for condemnation. And when I come, I will instruct you about the other things.

**12** Brothers, I do not want you to be uninformed about spiritual gifts. <sup>2</sup>You know that when you were Gentiles, you were led astray to idols which cannot speak. <sup>3</sup>This is why I make known to you that no one who speaks by God's Spirit says, "Jesus is accursed;" and no one can say, "Jesus is Lord,"<sup>1</sup> except by the Holy Spirit.

<sup>4</sup>There are varieties of gifts, but the same Spirit. <sup>5</sup>There are various ways of serving, but the same Lord. <sup>6</sup>There are varieties of workings, but the same God, who works everything among all. <sup>7</sup>The revelation of the Spirit is given to each one for that which is good. <sup>8</sup>To one indeed through the Spirit is given the word of wisdom; and to another, the word of knowledge by the same Spirit; <sup>9</sup>to another, faith by the same Spirit; and to another, gifts of healings by the one Spirit; <sup>10</sup>and to another, workings of miracles; and to another, prophecy; and to another, recognition of spirits; and to another, kinds of languages; and to another, interpretation of languages. <sup>11</sup>The one and the same Spirit works in all these things according to his will, distributing to each one individually.

<sup>12</sup>Just as there is one body that has many members, and all of the many members of the body are one body, so also is Christ; <sup>13</sup>for we were all immersed into the one body by the one Spirit, whether Jews or Greeks, whether slaves or free men; and we all have been given to drink of one Spirit.

## 1 CORINTHIANS 12:14

<sup>14</sup>The body is not one member, but many. <sup>15</sup>If the foot says, "Because I am not the hand, I am not of the body," is it therefore not part of the body? <sup>16</sup>If the ear says, "Because I am not the eye, I am not part of the body," is it therefore not part of the body? <sup>17</sup>If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would be the sense of smell? <sup>18</sup>But now God has placed each one of the members in the body, as he desired.

<sup>19</sup>If they were all one member, where would the body be? <sup>20</sup>Now indeed there are many members, but one body. <sup>21</sup>The eye cannot say to the hand, "I do not need you"; neither the head to the feet, "I do not need you." <sup>22</sup>But the members of the body which appear to be weaker are much more necessary, <sup>23</sup>and we give more honor to the members of the body which we think are less honorable; and our unpresentable members are more presentable, <sup>24</sup>while our presentable members have no need. God has put the body together, and has given greater honor to the member that is lacking, <sup>25</sup>that there should be no division in the body, but the members should have the same care one for another. <sup>26</sup>If one member suffers, all of the members sympathize; and if one member is praised, all of the members rejoice together.

<sup>27</sup>You are Christ's body, and members individually. <sup>28</sup>God has placed some in the called-out people: first, apostles; second, prophets; third, teachers; then workers of miracles; then those with gifts of healings; those who are helpful, those who lead, those who speak languages. <sup>29</sup>Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? <sup>30</sup>Do all have gifts of healings? Do all speak in languages? Do all interpret? <sup>31</sup>But strive for the greater gifts, and yet I show you a far better way.

**13** If I speak in the languages of men and of angels, but do not love, I have become a noisy gong or a clanging cymbal. <sup>2</sup>And if I have the gift of prophecy, and

I know all the mysteries and all the knowledge, and if I have all the faith, so as to remove mountains, but I do not love, I am nothing. <sup>3</sup>And if I give away all my possessions, and if I hand over my body that I may boast, but I do not have love, I am accomplishing nothing.

<sup>4</sup>Love waits patiently. Love is kind, is not jealous. Love does not boast, is not puffed up, <sup>5</sup>is not rude, is not selfish, is not irritable, holds no grudges, <sup>6</sup>does not rejoice in wrongdoing, but rejoices in the truth; <sup>7</sup>throws a cloak of silence over what is displeasing in another person, believes all things, hopes all things, endures all things, <sup>8</sup>love never dies.

But whether there are gifts of prophecy, they will pass away; or languages, they will cease; or knowledge, it will pass away. <sup>9</sup>We know incompletely, and we prophesy incompletely; <sup>10</sup>but when that which is complete comes, then that which is incomplete will pass away.

<sup>11</sup>When I was a child, I spoke as a child, thought as a child, and understood as a child; but when I became a man, I stopped childish behavior. <sup>12</sup>Now we see indistinctly in a mirror; but then face to face. I now partially know, but then I shall know fully, even as I was fully known. <sup>13</sup>Faith, hope, and love now remain, these three; and love is the greatest of these.

**14** Pursue love, yet strive for spiritual gifts, especially that you may prophesy. <sup>2</sup>The one who speaks in a language does not speak to men, but to God; no one understands him, since he speaks mysteries by the Spirit. <sup>3</sup>The one who prophesies builds up and encourages and brings good cheer to men. <sup>4</sup>The one who speaks in a language builds himself up, but the one who prophesies builds up the congregation. <sup>5</sup>I want all of you to speak in languages, but rather that you prophesy. The one who prophesies is greater than the one who speaks in a language, unless he interprets, that the congregation might be built up.

## 1 CORINTHIANS 14:6

<sup>6</sup>Brothers, if I come to you speaking in languages, how will I help you, unless I speak either in a revelation, or in knowledge, or in prophecy, or in teaching? <sup>7</sup>Even inanimate things give a sound, as a flute or a harp; but if they do not give a difference in their sounds, it will not be known whether what is played is from a flute or from a harp. <sup>8</sup>If a trumpet gives an indistinct sound, who will prepare for battle? <sup>9</sup>In the same manner also, if you do not utter intelligible speech through the language, how will what is spoken be known? You will be as speaking into the air.

<sup>10</sup>There are so many kinds of voices in the world, and none is meaningless; <sup>11</sup>but if I do not understand the voice, I will be a foreigner to him who is speaking, and he who speaks will be a foreigner to me. <sup>12</sup>In the same manner also, since you are zealous for spiritual gifts, strive for the upbuilding of the congregation, that you may abound. <sup>13</sup>Therefore, let the one who speaks in a language pray that he may interpret. <sup>14</sup>If I pray in a language, my spirit prays, but my mind is barren. <sup>15</sup>So what is it? I will pray in my spirit, and I will also pray in my mind; I will sing in my spirit, and I will also sing in my mind.

<sup>16</sup>Otherwise, how shall the one who sits in the place of the inquirer say "Amen" at your thanksgiving, since he does not understand what you said? <sup>17</sup>Indeed, you may give thanks well enough, but the other one is not built up. <sup>18</sup>I thank God that I speak in languages more than all of you; <sup>19</sup>but in the congregation I would rather speak five words with understanding (that I might teach others), than ten thousand words in a language.

<sup>20</sup>Brothers, be not children in understanding. Be infants in wrongdoing, but adults in understanding. <sup>21</sup>It is written in the law,

I will speak in other languages and with strange lips to this people; but even so, they will not obey me,

says the Lord. <sup>22</sup>So languages are for a sign, not to believers but to unbelievers; while prophecy is not for unbelievers, but for believers.

<sup>23</sup>If the whole congregation has come together at the same place, and all are speaking in languages, and the inquirers or unbelievers come in, will they not say, "You are out of your mind!"? <sup>24</sup>But if all are prophesying, and an unbeliever or an inquirer comes in, he is convinced by all, is judged by all. <sup>25</sup>The secrets of his heart are revealed, and he will fall down on his face and worship God, exclaiming, "God is truly among you."

<sup>26</sup>So, brothers, what is it? When you come together, each one has a hymn, a teaching, a revelation, a language, an interpretation. Let all things be for upbuilding. <sup>27</sup>If one speaks in a language, let it be by two, or at the most three, and one at a time; and let one interpret. <sup>28</sup>But if there is no interpreter, let him be silent in the congregation; let him speak to himself and to God. <sup>29</sup>Let the prophets, two or three, speak, and let the others judge. <sup>30</sup>If a revelation comes to another who is sitting down, let the first man be silent. <sup>31</sup>You can all prophesy one by one, that all might be taught, and all might be encouraged. <sup>32</sup>The spirits of the prophets are subject to the prophets. <sup>33</sup>God is not the source of disorder, but of peace.

As in all the congregations of the saints, <sup>34</sup>let the women be silent in the congregations, for they are not allowed to speak. Let them be in subjection, as the law also says. <sup>35</sup>If they wish to learn anything, let them ask their husbands at home, for it is a disgrace for a woman to speak in the congregation. <sup>36</sup>Did God's message come from you, or did it come only to you?

<sup>37</sup>If a man thinks he is a prophet or is spiritual, let him acknowledge that I am writing to you the Lord's command. <sup>38</sup>If anyone continues to be uninformed, let him be uninformed. <sup>39</sup>So, my brothers, strive to prophesy, and

do not forbid languages. <sup>40</sup>Let all things be done fittingly and orderly.

**15** Brothers, I make known to you the gospel which I proclaimed to you, which also you accepted, in which also you stand, <sup>2</sup>through which also you are being saved, if you hold fast the certain message which I proclaimed to you, unless you have believed in vain. <sup>3</sup>I gave to you—as the most important things—what I had also received: that Christ died for our sins according to the scriptures; <sup>4</sup>that he was buried; and that he was raised on the third day according to the scriptures; <sup>5</sup>and that he appeared to Cephas, then to the twelve. <sup>6</sup>Then he appeared to more than five hundred brothers at one time, most of whom remain until now, though some have fallen asleep. <sup>7</sup>Then he appeared to James, then to all the apostles; <sup>8</sup>and last of all, he appeared to me, as to one who was born prematurely.

<sup>9</sup>I am the least of the apostles, and not worthy to be called an apostle, because I persecuted God's called-out people. <sup>10</sup>But I am what I am by God's grace, and his grace to me was not in vain: I worked harder than all of them; yet not I, but God's grace which was with me. <sup>11</sup>Whether then it was I or they, so we preach, and so you believed.

<sup>12</sup>If it is preached that Christ was raised from the dead, why do some of you say there is no resurrection of the dead? <sup>13</sup>If there is no resurrection of the dead, Christ has not been raised. <sup>14</sup>And if Christ has not been raised, our preaching is empty, as also is your faith. <sup>15</sup>Further, we are also found to be false witnesses of God, because we have testified, according to God, that he raised the Christ, whom he did not raise, if indeed the dead are not raised. <sup>16</sup>So, if the dead are not raised, Christ has not been raised; <sup>17</sup>and if Christ has not been raised, your faith is vain, and you are yet in your sins. <sup>18</sup>Also, those who

have fallen asleep in Christ are lost. <sup>19</sup>If only in this life we have hoped in Christ, we are of all people most pitiable.

<sup>20</sup>But Christ has now been raised, the firstfruits of those who are asleep. <sup>21</sup>Since death came by man, by man also is the resurrection of the dead. <sup>22</sup>As in Adam all die, so also in Christ all will be made alive, <sup>23</sup>and each in his own turn: Christ the firstfruits, then at his coming, those who belong to Christ. <sup>24</sup>Then is the end, when he delivers the kingdom to God, even the Father, when he will destroy all rule and all authority and power. <sup>25</sup>He must reign until he has placed all enemies under his feet. <sup>26</sup>The last enemy he destroys is death, <sup>27</sup>for "he has subjected all things under his feet." When he said all things are subjected, it is clear that the one who subjected all things is the exception. <sup>28</sup>When he has subjected all things to him, then the Son himself will also be subjected to the one who subjected all things to him, that God may be all in all.

<sup>29</sup>Otherwise, what will they do who are being immersed for the dead? If the dead are not actually raised, why are they being immersed for them? <sup>30</sup>Why are we in danger every hour? <sup>31</sup>As certainly as I am proud of you in Christ Jesus our Lord, brothers, I affirm that I die every day. <sup>32</sup>If I fought with wild beasts in Ephesus like an ordinary man, what is the gain to me? If the dead are not raised, "Let us eat and drink, for we die tomorrow." <sup>33</sup>Do not be deceived: "Bad associations ruin upright morals." <sup>34</sup>Come fully to your senses, and do not continue to sin, for some do not know God. I say this to shame you.

<sup>35</sup>But someone will ask, "How are the dead raised, and with what sort of body will they come?" <sup>36</sup>Senseless man, what you sow, if it does not die, is not made alive; <sup>37</sup>and you do not sow the body that shall be, but a bare grain: maybe of wheat, or of one of the others. <sup>38</sup>God gives to it a body as he has desired, and to each of the seeds its own body.

## 1 CORINTHIANS 15:39

<sup>39</sup>Not all flesh is the same: there is one of men, another of cattle, another of birds, and another of fish. <sup>40</sup>There are heavenly bodies and earthly bodies: the splendor of the heavenly bodies is one; that of the earthly is another. <sup>41</sup>The splendor of the sun is one, the splendor of the moon is another, and the splendor of the stars is another. Each star has a splendor all its own.

<sup>42</sup>The resurrection of the dead is like this: it is sown in decay, but raised in immortality; <sup>43</sup>it is sown in humiliation, but raised in splendor; it is sown in weakness, but raised in power; <sup>44</sup>it is sown a physical body, but raised a spiritual body. If there is a physical body, there is also a spiritual body. <sup>45</sup>It is also written in this manner, "The first man Adam became a living soul"; the last Adam, a life-giving spirit.

<sup>46</sup>However, the spiritual was not first, but the natural; then the spiritual. <sup>47</sup>The first man was of the earth, made of dust; but the second is of heaven. <sup>48</sup>Those who are made of dust are like the one who was made of dust; and those who are heavenly are like the one who is heavenly. <sup>49</sup>As we have worn the image of the one who was made of dust, we will also wear the image of the one who is heavenly.

<sup>50</sup>I say this, brothers, that flesh and blood cannot inherit God's kingdom, neither can mortality inherit immortality. <sup>51</sup>Behold! I show you a mystery: we will not all sleep, but we will all be transformed, <sup>52</sup>in an instant, in the blinking of an eye, at the last trumpet; for it will sound, and the dead shall be raised immortal, and we will be transformed.

<sup>53</sup>This perishable must put on imperishability, and this mortal must put on immortality. <sup>54</sup>When this perishable has clothed itself with imperishability, and when this mortal has clothed itself with immortality, then the written prediction shall take place,



Death has been swallowed up in victory. <sup>55</sup>Death, where is your victory? Where, Death, is your sting?

<sup>56</sup>The sting of death is sin, and the power of sin is the law; <sup>57</sup>but thanks be to God who gives us the victory through our Lord Jesus Christ. <sup>58</sup>So, my beloved brothers, be firm, unshakable, always abounding in the Lord's work, knowing that your labor in the Lord is not vain.

**16** Now concerning the collection for the saints, do the same thing that I commanded the Galatian churches: <sup>2</sup>every Sunday, let each one of you lay aside by himself, if he earns anything, and put it in the treasury; so that there will be no collections when I come. <sup>3</sup>When I arrive, I will send to Jerusalem the ones whom you approve by letters, to carry the expression of your kindness. <sup>4</sup>If it is fitting for me also to go, they will go with me.

<sup>5</sup>I will come to you when I pass through Macedonia, for I am passing through Macedonia. <sup>6</sup>It may be that I will stay with you, or even spend the winter, that you may help me on my way wherever I may go. <sup>7</sup>I do not want to see you now in passing, for I hope to stay with you awhile, if the Lord allows. <sup>8</sup>I will stay in Ephesus until Pentecost, <sup>9</sup>for a great and powerful door has been opened to me, though there are many opponents.

<sup>10</sup>If Timothy comes, make sure that he is free from fear while among you, for he is doing the Lord's work just as I am. <sup>11</sup>Therefore let no one look down on him; but help him on his way in peace, that he may come to me, for I expect him with the brothers.

<sup>12</sup>Now concerning Apollos the brother, I earnestly insisted that he come to you with the brothers. However, it was not at all his desire to come now, but he will come when he has an opportunity.

<sup>13</sup>Stay awake. Stand firm in the faith. Act as men. Become strong. <sup>14</sup>Let everything that you do be done in love.

## 1 CORINTHIANS 16:15

<sup>15</sup>I encourage you, brothers, to get acquainted with the household of Stephanas, because it is the firstfruits of Achaia, and they have set themselves to serve the saints. <sup>16</sup>Submit to such people, and to everyone who works and cooperates. <sup>17</sup>I rejoice at the coming of Stephanas and Fortunatus and Achaichus, because these have made up your deficiency. <sup>18</sup>They have refreshed my spirit and yours. So, recognize such people.

<sup>19</sup>The Asian congregations greet you. Aquila and Prisca and the congregation in their house greet you heartily in the Lord. <sup>20</sup>All the brothers greet you. Greet one another with a sacred kiss.

<sup>21</sup>The greeting of Paul with my hand. <sup>22</sup>If anyone does not love the Lord, let him be accursed. Our Lord, come! <sup>23</sup>May the grace of our Lord Jesus Christ be with you. <sup>24</sup>My love is with all of you in Christ Jesus.

# 2 *Corinthians*

**1** Paul, an apostle of Christ Jesus by God's will, and Timothy the brother, to God's called-out people in Corinth, with all the saints throughout Achaia: <sup>2</sup>grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup>Blessed is the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort! <sup>4</sup>He comforts us in all our trouble, so that we can comfort those in any trouble by the comfort through which we ourselves have been comforted by God. <sup>5</sup>As the sufferings of Christ increase in us, so our comfort increases through Christ.

<sup>6</sup>Whether we are troubled, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which works into a patient endurance of the same sufferings which we also suffer. <sup>7</sup>Further, our hope for you is well-founded, since we know that as you are partakers of the sufferings, so you will also be of the comfort.

<sup>8</sup>Brothers, we do not want you to be uninformed about the trouble which came upon us in Asia, that we were weighed down beyond our ability to endure, so that we despaired even of living. <sup>9</sup>Yes, we had the sentence of death within ourselves, so that we might not put confidence in ourselves, but in God who raises the dead. <sup>10</sup>He rescued us from so terrible a death, and will rescue us. We have hoped in him that he will also yet rescue us,

## 2 CORINTHIANS 1:11

<sup>11</sup>while you join in, and help us by prayer, so that many people will give thanks on our behalf for the gift that many have given to us.

<sup>12</sup>This is our confidence, the testimony of our conscience, that in single-hearted devotion and in godly sincerity, not in human wisdom but in God's grace, we have conducted ourselves in the world, and more especially toward you. <sup>13</sup>We write no other things to you but what you read and understand, and I hope you will fully understand; <sup>14</sup>even as you have also partially understood, because we are your ground for boasting—just as you are ours—in the day of our Lord Jesus.

<sup>15</sup>In this persuasion I was planning first to come to you, in order that you might be blessed twice, <sup>16</sup>and from you to pass along through Macedonia, and again to come to you, and to be helped on my way to Judea by you.

<sup>17</sup>Does this planning mean I am fickle? Or do I plan according to human standards, that with me might be the "Yes, Yes," and the "No, No"? <sup>18</sup>As God is trustworthy, our message to you is not "Yes" and "No." <sup>19</sup>The Son of God, Jesus Christ, who was preached among you by us (by Silas, Timothy, and me), was not "Yes" and "No," but in him is "Yes." <sup>20</sup>As many as are God's promises, in him is the "Yes." Therefore by him also is the "Amen" to God's praise through us.

<sup>21</sup>Now God is the one who strengthens you with us in Christ, and who anointed us; <sup>22</sup>who also sealed us, and has given us the pledge of the Spirit in our hearts.

<sup>23</sup>I call upon God for a witness against my soul, that to spare you, I have not yet come to Corinth. <sup>24</sup>It is not that we are lords over your faith, but that we are fellow-workers of your joy, for you stand firm in the faith.

**2** I have determined within myself not to come again to you sorrowfully. <sup>2</sup>If I make you sorrowful, who makes me glad, except the one who is made sorrowful by me? <sup>3</sup>I have written this so that, when I come, I would not have

sorrow from those who ought to make me happy. I have confidence in all of you, that my joy is your joy. <sup>4</sup>Out of intense suffering and anxiety of heart I wrote to you with many tears, not that you might be grieved, but that you might know how much I love you.

<sup>5</sup>If anyone has caused grief, he has not grieved me, but all of you to some degree, that I might not be too severe with you. <sup>6</sup>This punishment against such a person by the majority is sufficient, <sup>7</sup>so that you may rather forgive and comfort him, lest such a one be engulfed by even more grief.

<sup>8</sup>I beg you to assure him of your love. <sup>9</sup>I also wrote, that I might know your character, if you are obedient in all things. <sup>10</sup>Now whom you forgive, I also have forgiven on your behalf in the presence of Christ, <sup>11</sup>so that we might not be outwitted by Satan, for we are not ignorant of his plots.

<sup>12</sup>When I came to Troas with Christ's gospel, and a door was opened to me in the Lord, <sup>13</sup>I had no rest in my spirit, because I could not find my brother Titus; so I said good-bye to those of Troas, and I went away to Macedonia.

<sup>14</sup>Thanks be to God who always leads us to triumph in Christ, and reveals through us the aroma of his knowledge everywhere! <sup>15</sup>We are Christ's aroma to God among the ones who are being saved, and among the ones who are perishing: <sup>16</sup>to some indeed, a fatal stench; to the others, a life-giving fragrance.

Who is sufficient for these things? <sup>17</sup>We are not as many who are peddling God's message for profit. Rather, as of sincerity, as from God and in his presence, we continue to speak in Christ.

**3** Are we beginning again to commend ourselves? Or do we need letters of commendation to you or from you, as some do? <sup>2</sup>You are our letter, and you are written in our hearts; you are known and read by all people. <sup>3</sup>You

## 2 CORINTHIANS 3:4

are Christ's clear letter written by us, not with ink, but with the Spirit of the living God, not on stones, but in human hearts.

<sup>4</sup>We have such a confidence as this through Christ toward God. <sup>5</sup>It is not that we are sufficient in ourselves, to consider anything as though it were from ourselves; but our sufficiency is from God, <sup>6</sup>who has enabled us to be servants of the new covenant: not of the letter, but of the Spirit; for the letter kills, but the Spirit makes alive.

<sup>7</sup>Now if the deadly ministry which was engraved in stone letters was glorious, so that the Israelites could not look on Moses' face because of its glory (a glory that was transient), <sup>8</sup>will not the ministry of the Spirit be even more glorious? <sup>9</sup>If the ministry of guilt was glorious, how much more does the ministry of justification exceed in glory! <sup>10</sup>That which had been glorious could not compare with the superior glory. <sup>11</sup>If that which is transient is glorious, how much more glorious is that which remains.

<sup>12</sup>Therefore, since we have such a hope as this, we proceed with added boldness; <sup>13</sup>but not as Moses, who veiled his face so that the Israelites did not see the end of that which was transient. <sup>14</sup>Their minds were hardened; for until today the same veil remains at the reading of the old covenant, since it is not revealed to them that it is done away in Christ. <sup>15</sup>Until today, a veil remains on their heart when Moses is read; <sup>16</sup>but when they turn to the Lord, the veil is removed. <sup>17</sup>The Lord is the Spirit, and there is liberty where the Spirit of the Lord is. <sup>18</sup>Now while we all continue to gaze with an unveiled face at the Lord's glory, as in a mirror, we are being transformed into the same image from glory to glory, as from the Spirit of the Lord.

**4** Therefore, since we have this service, even as we have received mercy, we are not discouraged. <sup>2</sup>We have renounced the secret things of shame, neither walking deceitfully, nor distorting God's message; but in the disclo-

sure of the truth, we commend ourselves to every man's conscience in God's sight.

<sup>3</sup>If our gospel is hidden, it is hidden among those who are lost. <sup>4</sup>This world's god has blinded the minds of the unbelievers, so that the light-bringing gospel of the glorious Christ, who is God's image, should shine upon them. <sup>5</sup>We do not preach ourselves, but Jesus Christ the Lord, and ourselves your slaves for Jesus' sake. <sup>6</sup>The God who said, "Light will shine out of darkness," has shined in our hearts with the light-bringing knowledge of the glorious God in the person of Jesus Christ.

<sup>7</sup>We have this treasure in clay vessels, that the excellency of the power may be of God, and not of us. <sup>8</sup>In everything we are troubled, but not crushed; uncertain, but not despairing; <sup>9</sup>persecuted, but not abandoned; cast down, but not destroyed. <sup>10</sup>We always carry around in our body the death of Jesus, that the life of Jesus may also be disclosed in our body. <sup>11</sup>We who live are always being delivered to death because of Jesus, that his life may be made shown in our mortal flesh.

<sup>12</sup>So, death works in us, but life in you. <sup>13</sup>We have the same spirit of faith, as it is written, "I have believed, and therefore I have spoken." We also believe, therefore we also speak, <sup>14</sup>knowing that he who raised the Lord Jesus will also raise us with Jesus, and will bring us into his presence with you. <sup>15</sup>All things are for your sakes, that the grace which has abounded through many people may cause thanksgiving to overflow to God's glory.

<sup>16</sup>Therefore, we are not discouraged, for though our outer person is wearing out, our inner person is being renewed daily. <sup>17</sup>Our momentary light suffering continues to work for us an eternal weight of glory far beyond all comparison. <sup>18</sup>We continue to look, not at the things which are visible, but at the things which are invisible; for the visible things are temporary, but the invisible things are eternal.

## 2 CORINTHIANS 5:1

**5** We know that if our earthly house of the bodily frame is destroyed, we have a building from God, a house not made with hands, eternal in heaven. <sup>2</sup>We groan in this, earnestly desiring to be clothed completely with our heavenly home, <sup>3</sup>if, after we are unclothed, we will not be found naked. <sup>4</sup>We who are in the bodily frame indeed groan, being weighed down; though we do not wish to be unclothed, but completely clothed, that mortality might be swallowed up by life. <sup>5</sup>Now God is the one who has prepared for us this very thing, and he has given to us the pledge of the Spirit.

<sup>6</sup>Therefore we are always confident, knowing that while we are in the body, we are absent from the Lord; <sup>7</sup>for we walk by faith, not by sight. <sup>8</sup>We are confident, and prefer rather to be absent from the body, and to be present with the Lord. <sup>9</sup>We strive to be well-pleasing to him, whether we are present or absent; <sup>10</sup>for all of us must appear before Christ's judgment seat, that each one may receive the things he did in the body, whether good or bad.

<sup>11</sup>We persuade men, since we know the fear of the Lord. We are known to God, and I hope also that we are known in your consciences. <sup>12</sup>We do not again commend ourselves to you, but we give you an opportunity to boast on our behalf, that you may answer those who boast in appearance, and not in heart. <sup>13</sup>If we are out of our mind, it is for God; if we are sensible, it is for you.

<sup>14</sup>Christ's love impels us, because we have determined that if one died for the sake of all, then all were dead; <sup>15</sup>and he died for the sake of all, that the living should no longer live for themselves, but for the one who died for their sake, and was raised.

<sup>16</sup>So, from now on, we do not recognize anyone according to the flesh; though we have known Christ according to the flesh, yet we now know him no longer. <sup>17</sup>If anyone is in Christ, he is a new creation: old things have passed away! Behold! Everything has become new!



<sup>18</sup>All things are of God, who has reconciled us to himself through Christ, and he has given us the service of reconciliation.

<sup>19</sup>God was in Christ, reconciling the world to himself, and not holding their sins against them; and he has given to us the message of reconciliation. <sup>20</sup>We therefore are ambassadors on Christ's behalf, as though God were beseeching through us. We beg you, on Christ's behalf: be reconciled to God. <sup>21</sup>He made him who had not known sin to be a sin offering in our behalf, that by him we might become God's righteousness.

**6** Now we beg you as co-workers not to receive God's grace vainly, <sup>2</sup>for he says, "I listened to you at an acceptable time, and helped you in the day of salvation." Behold! Now is the acceptable time! Behold! Now is the day of salvation!

<sup>3</sup>In no way are we causing anyone to stumble, that the service be not blamed. <sup>4</sup>In everything we are commending ourselves as God's servants: in much patience, in sufferings, in necessities, in troubles, <sup>5</sup>in beatings, in prisons, in disturbances, in labors, in watchings, in fastings, <sup>6</sup>in purity, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in genuine love, <sup>7</sup>in the message of truth, in God's power; by the weapons of righteousness on the right hand and the left, <sup>8</sup>by honor and dishonor, by bad reports and good reports, as deceitful and honest, <sup>9</sup>as unknown and well-known, as dying, and behold! We live; as disciplined and not killed; <sup>10</sup>as grieving, but always rejoicing; as beggars, but making many people rich; as having nothing, but owning everything.

<sup>11</sup>We speak freely to you, Corinthians, and our heart is opened wide. <sup>12</sup>You are not constricted in us, but rather in your own hearts. <sup>13</sup>In return (I speak as to children) let your hearts be opened wide.

<sup>14</sup>Do not be mismatched with unbelievers. What sharing is there between righteousness and lawlessness? What

## 2 CORINTHIANS 6:15

fellowship does light have with darkness? <sup>15</sup>What common ground is there between Christ and Belial? What part does a believer have with an unbeliever? <sup>16</sup>What link is there between God's temple and idols? Indeed, we are the temple of the living God, as God has said,

I will dwell in them and live among them. I will be their God, and they shall be my people. <sup>17</sup>So come out of their midst, and be set apart, says the Lord. Do not touch an unclean thing, and I will receive you; <sup>18</sup>and I will be as a father to you, and you shall be as sons and daughters to me, says the Lord Almighty.

**7** Therefore, beloved, since we have these promises, let us cleanse ourselves from every defilement of flesh and spirit, completing dedication in the fear of God. <sup>2</sup>Make room for us. We have not wronged anyone; we have not led anyone astray; we have not taken advantage of anyone. <sup>3</sup>I do not say this to condemn you, for I have previously said that you are in our hearts to die together and to live together. <sup>4</sup>I have great confidence, and abundant pride in you; and I am filled with encouragement, and overflowing in joy in all our troubles.

<sup>5</sup>When we arrived in Macedonia, our flesh had no relief; we were troubled in every way: fightings without, and fears within. <sup>6</sup>But God—who encourages the lowly—encouraged us by the coming of Titus, <sup>7</sup>and not only by his coming, but also by the encouragement he received among you. He told us of your longing, of your grieving, of your fervor toward me, so that I rejoiced even more.

<sup>8</sup>If I made you sad in the letter, I do not regret it (though I did regret it, because I see that the letter saddened you for awhile). <sup>9</sup>I now rejoice, not that you were saddened, but that you were saddened to a change of heart. You were saddened in a godly way, and you suffered no loss by us in anything. <sup>10</sup>Godly sadness produces an unregretted change of heart into salvation, but worldly sadness produces death.

<sup>11</sup>Behold! For this very reason, how much zeal your godly sadness has called forth in you; yes, an apology; yes, indignation; yes, fear; yes, longing; yes, zeal; yes, a righting of the wrong! In everything you have proved yourselves blameless in the matter. <sup>12</sup>I therefore wrote to you, not because of the one who did the wrong, neither because of the one who was wronged, but that your zeal for us might be evident to you before God. <sup>13</sup>On account of this, we have been encouraged.

In our encouragement we rejoiced all the more at Titus' joy, because his spirit was refreshed by all of you. <sup>14</sup>If in anything I have boasted to him about you, I was not ashamed, but as we spoke the truth about everything to you, so our boasting to Titus was the truth. <sup>15</sup>His affection for you is overflowing, as he remembers the obedience of all of you, and how you received him with fear and trembling. <sup>16</sup>I rejoice that in everything I am confident about you.

**8** Brothers, we make known to you God's grace which has been bestowed upon the Macedonian congregations, <sup>2</sup>that, in a severe ordeal of affliction, their overflowing joy and deep poverty abounded in rich generosity. <sup>3</sup>According to ability, I tell you, and beyond ability, of their own accord, <sup>4</sup>they were earnestly begging us for the privilege of sharing in the needs of the saints.

<sup>5</sup>This was beyond our expectation, but they had given themselves first to the Lord and to us by God's will. <sup>6</sup>Therefore we urged Titus, that as he had made a beginning, he might likewise complete this grace in you. <sup>7</sup>As you excel in everything, in faith and word and knowledge and all earnestness and love for us, see that you excel in this grace also.

<sup>8</sup>I am not commanding you, but proving the genuineness of your love through the earnestness of others; <sup>9</sup>for you know the grace of our Lord Jesus Christ who, being rich, became a pauper, that through his poverty you might

## 2 CORINTHIANS 8:10

be rich. <sup>10</sup>In this I give my judgment, because this is profitable for you who previously began a year ago, not only to do, but also to want to do. <sup>11</sup>Now finish the doing: as there was a willingness, so also complete the doing out of that which you have.

<sup>12</sup>If the willingness is there, it is accepted according to what one has, not what he does not have. <sup>13</sup>It is not to give relief to others and hardship to you, but that there be equality. <sup>14</sup>At the present, your abundance fills their need, and another time their abundance will supply your need, making things equal. <sup>15</sup>It is written, "The one who had an abundance did not have too much, and the one who had little did not have a need."

<sup>16</sup>Thanks be to God who put the same earnestness for you in the heart of Titus; <sup>17</sup>for he indeed accepted our urging, and being himself more earnest, he went to you of his own accord. <sup>18</sup>We have sent with him the brother whose praise in the gospel is among all the congregations. <sup>19</sup>Not only this, but also he was selected by the congregations as our traveling companion with this gift, which is being seen after by us, to the Lord's glory and our willingness. <sup>20</sup>We are on guard, lest someone find fault with us in this generosity, which is being seen after by us. <sup>21</sup>We have regard for things honorable, not only in the sight of the Lord, but also in the sight of men.

<sup>22</sup>We have sent with them our brother, whom we have often proved to be diligent in many ways, and now much more diligent because of the deep trust in you. <sup>23</sup>If anyone asks about Titus, he is my partner and fellow-worker for you; or our brothers, they are messengers of the congregations, the glory of Christ. <sup>24</sup>Show therefore to them the proof of your love, of which we boasted about you to the congregations.

**9** It is unnecessary for me to write to you about the offering for the saints, <sup>2</sup>for I know of your willingness, of which I boasted to the Macedonians, that Achaia has

been prepared for a year, and your zeal has stirred up many of them. <sup>3</sup>But I have sent the brothers, so that our boasting about you in this matter would not be in vain, that you might be prepared, even as I was saying. <sup>4</sup>If any Macedonians should come with me, and should find you unprepared, we (that I do not say “you”) would be humiliated by this assurance. <sup>5</sup>I therefore thought it necessary to ask the brothers to come to you beforehand, to prepare in advance your promised gift, that this might be ready as a gift, not as extortion.

<sup>6</sup>But note this: he who sows sparingly will also reap sparingly, and he who sows liberally will also reap liberally. <sup>7</sup>Let each one give as he has decided in his heart, not reluctantly, or of compulsion, for God loves a cheerful giver. <sup>8</sup>Now God can make all grace abound to you, that you may abound in every good work, always having all sufficiency in everything, <sup>9</sup>even as it is written, “He has scattered abroad, he has given to the needy, his righteousness remains forever.”

<sup>10</sup>Now he who provides seed to the sower, and bread for foods, will provide and multiply your seed, and will increase the harvest of your righteousness. <sup>11</sup>You are enriched in everything in all generosity, which brings about thanksgiving to God through us, <sup>12</sup>because the rendering of this service not only provides what the saints lack, but also overflows through many expressions of thanks to God. <sup>13</sup>Through the proving of you by this service, they are praising God because of the obedience of your profession to Christ’s gospel, and the generosity of your contribution to them and to all. <sup>14</sup>They long for you in prayer, because of God’s surpassing grace in you. <sup>15</sup>Thanks be to God for his indescribable gift!

**10** I, Paul myself, am begging you by the gentleness and kindness of Christ. I am lowly among you face to face, but bold toward you when I am absent. <sup>2</sup>I pray that when I am present, I need not be bold with the

## 2 CORINTHIANS 10:3

confidence that I propose to show against those who think that we walk according to the flesh. <sup>3</sup>Though we live in the flesh, we do not wage war according to the flesh.

<sup>4</sup>The weapons of our warfare are not physical, but mighty toward God in tearing down strongholds, and tearing down arguments, <sup>5</sup>and every high thing that rises up in opposition to the knowledge of God, and taking every thought captive and making it obey Christ, <sup>6</sup>and being ready to set right every disobedience, when your obedience has been completed.

<sup>7</sup>You look at the outward appearance. If anyone is persuaded in himself that he is Christ's, let him again consider this about himself: as he himself is Christ's, so also are we. <sup>8</sup>Though I boast somewhat more about our authority (which the Lord gave for building up, not for tearing you down), I will not be ashamed. <sup>9</sup>I do not want to frighten you through the letters, <sup>10</sup>for they say, "His letters indeed are weighty and powerful, but he is weak in person, and his speaking is nothing." <sup>11</sup>Let such a person consider this: that of what nature we are in word through letters when we are absent, we are the same in action when we are present.

<sup>12</sup>We are not presumptuous to judge ourselves among or with those who commend themselves. They, measuring themselves among themselves, and judging themselves with themselves, have no understanding. <sup>13</sup>We will not boast in the things beyond limits, but (according to the limit of the territory which God has assigned to us) to reach as far as you. <sup>14</sup>We have not overextended ourselves, as though not reaching you, for we came as far as you in the gospel of Christ.

<sup>15</sup>We are not boasting in the things beyond limits in the labors of others, but we hope that, as your faith grows, our territory among you may be greatly enlarged. <sup>16</sup>We proclaim the gospel in lands beyond you, not to boast in the things prepared in another's territory. <sup>17</sup>"He

who boasts, let him boast in the Lord.” <sup>18</sup>He who commends himself is not approved, but whom the Lord commends.

**11** I wish you would put up with me in a bit of foolishness. Yes, keep on putting up with me, <sup>2</sup>for I am deeply concerned about you with godly zeal. I have promised you in marriage to one husband, to present you as a chaste virgin to Christ. <sup>3</sup>But I am afraid, that as the snake deceived Eve by his cunning, your minds may be led astray from the singlemindedness and the purity which are toward Christ.

<sup>4</sup>If he who comes indeed preaches another Jesus whom we did not preach, or you receive a different spirit which you did not receive, or a different gospel which you did not receive, you put up with him very well. <sup>5</sup>I do not consider myself inferior in anything to the preeminent apostles. <sup>6</sup>If I am untrained in speaking, I am not in knowledge, since I have revealed it to you in every way in all things.

<sup>7</sup>Did I sin by humbling myself, that you might be exalted? I proclaimed God’s gospel to you without charge; <sup>8</sup>I robbed other congregations, receiving support, that I might serve you. <sup>9</sup>When I was with you and in need, I burdened no one, for the brothers who came from Macedonia provided what was needed. In every way I kept myself from being a burden to you, and I will keep myself. <sup>10</sup>As Christ’s truth is in me, this my boasting will not be silenced in the regions of Achaia. <sup>11</sup>Why? Because I do not love you? God knows.

<sup>12</sup>I will continue to do what I am doing, in order to cut off the pretext of those who wish a pretext, so that they might be found to be even as we are in that in which they glory. <sup>13</sup>Such men are false apostles, deceitful workers, who transform themselves into Christ’s apostles. <sup>14</sup>Such, however, is not surprising, for Satan transforms himself into an angel of light. <sup>15</sup>So it is no great matter if his

## 2 CORINTHIANS 11:16

servants also are transformed as servants of righteousness, whose outcome will be according to their works.

<sup>16</sup>I repeat: let no one think that I am foolish; but if you do, receive me as foolish, that I may boast a little. <sup>17</sup>I am not speaking as from the Lord, but as in foolishness, yes, in the confidence of boasting. <sup>18</sup>Since many are boasting according to the flesh, I will also.

<sup>19</sup>Though you are wise, you are gladly putting up with those who are foolish. <sup>20</sup>You put up with it, if someone enslaves you, if someone devours you, if someone takes advantage of you, if someone puts on airs, if someone beats you in the face.

<sup>21</sup>To my shame I confess that it is as though we were weak. But in whatever way anyone is bold (I speak foolishly), I am bold also. <sup>22</sup>Are they Hebrews? I am too. Are they Israelites? I am too. Are they Abraham's offspring? I am too. <sup>23</sup>Are they Christ's servants? I even more (I speak as out of my mind): in labors all the more, in jails all the more, in beatings much more, in deaths often. <sup>24</sup>Five times I received from the Jews forty lashes minus one; <sup>25</sup>three times I was beaten with rods; I was stoned once; I was shipwrecked three times; I have drifted in the deep for a day and a night; <sup>26</sup>in travels often, in dangers of rivers, in dangers of thieves, in dangers of my race, in dangers of the Gentiles, in dangers of the city, in dangers of the country, in dangers of the sea, in dangers of false brothers, <sup>27</sup>in labor and hardship, sleepless often, in hunger and thirst, in fastings often, in cold and nakedness.

<sup>28</sup>Beside the daily pressure on me from without, there is concern for all the congregations. <sup>29</sup>Who is weak, and I am not weak? Who is caused to stumble, and I am not angered? <sup>30</sup>If it is necessary to boast, I will boast of the things of my weakness. <sup>31</sup>The God and Father of the Lord Jesus, blessed forever, knows that I am not lying.

<sup>32</sup>In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes, to capture me,



<sup>33</sup>but through a window in a wall I was lowered in a rope-basket, and I escaped his hands.

**12** Boasting is necessary, but it does no good. I will come to visions and revelations of the Lord. <sup>2</sup>I know a man in Christ, who fourteen years ago was caught up to the third heaven (whether bodily or not, I do not know, but God knows). <sup>3</sup>Yes, I know such a man (whether in the body or not, I do not know; God knows) <sup>4</sup>who was caught up into Paradise, and he heard unutterable words, not lawful for a human to speak.

<sup>5</sup>I will boast on behalf of such a man, but I will not boast on my own behalf, except in my weaknesses. <sup>6</sup>However, if I wish to boast, I will not be foolish, for I will speak the truth. But I refrain, so that no one will think of me above what he sees in me, or what he hears about me, <sup>7</sup>even in the excellency of the revelations.

That I might not be arrogant, a thorn in the flesh, an agent of Satan, was given to torment me, so that I might not be arrogant. <sup>8</sup>I begged the Lord three times about this, that it might leave me, <sup>9</sup>but he told me, "My grace is enough for you, because strength reaches completion in weakness." I will therefore boast in my weaknesses most gladly, so that Christ's strength will remain upon me. <sup>10</sup>For this reason I am content in weaknesses, in insults, in necessities, in persecutions and troubles, for Christ's sake; because I am strong when I am weak.

<sup>11</sup>I have become foolish; you forced me. I should have been commended by you, for I am not inferior to the preeminent apostles in any way, though I am nothing. <sup>12</sup>The signs of an apostle (signs and wonders and miracles) were indeed done among you with all patience. <sup>13</sup>How were you treated worse than the rest of the congregations, except that I myself did not burden you? Forgive me this wrong.

<sup>14</sup>Behold! This is the third time I have planned to come to you, and I will not burden you, for I do not seek

your things, but you. Children ought not to save for their parents, but the parents for their children. <sup>15</sup>I will most gladly spend, even be completely spent, for your souls. Though I am loving you all the more, am I less loved? <sup>16</sup>Let it be. I have not burdened you; but since I am cunning, I trapped you. <sup>17</sup>Did I take advantage of you through the one I sent to you? <sup>18</sup>I invited Titus, and sent with him the brother. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps?

<sup>19</sup>All this time you are thinking that we are defending ourselves. In God's sight we are speaking in Christ, and all things, beloved, are for your upbuilding. <sup>20</sup>But I am afraid that when I come, I will not find you such as I wish, and I will not be found by you such as you wish, lest there be strife, jealousy, anger, outbreaks of selfishness, evil speakings, tale-bearings, conceits, disorders; <sup>21</sup>lest, when I come, God will humiliate me again before you; and that I will mourn over many who had previously sinned, and had not changed their hearts about the filth, and fornication, and sensuality which they have practiced.

**13** This is the third time I am coming to you. "By the mouth of two or three witnesses every saying will be established." <sup>2</sup>I have said before, and I forewarn those who have sinned previously, and all others (as though I were present the second time, and now am absent), that if I come again, I will not spare, <sup>3</sup>since you are seeking a proof in me of the speaking of Christ, who is not weak in you, but strong. <sup>4</sup>He was crucified in weakness, but he lives by God's strength. We ourselves are also weak in him, but we will live with him by God's strength toward you.

<sup>5</sup>Test yourselves to see whether you are in the faith; prove yourselves. Do you not know that, unless Jesus Christ is in you, you are disapproved? <sup>6</sup>I hope you know that we are not disapproved. <sup>7</sup>We pray to God that you do nothing wrong; not that we should appear approved,

but that you might accomplish what is good, though we be as disapproved. <sup>8</sup>We cannot do anything against the truth, but for the truth. <sup>9</sup>We rejoice when we are weak, but you are strong; we pray that you may be made complete. <sup>10</sup>I write these things while I am absent, so that when I am present, I might not have to deal sharply, according to the authority the Lord gave me for building up, and not for tearing down.

<sup>11</sup>Finally, brothers, farewell. Mend your ways, be encouraged, think the same thing, be at peace, and the God of love and peace will be with you. <sup>12</sup>Greet one another with a sacred kiss. All the saints greet you. <sup>13</sup>The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with all of you.

# *Galatians*

**1** Paul, an apostle, not from men, neither by man, but by Jesus Christ and God the Father who raised him from the dead, <sup>2</sup>and all the brothers with me, to the congregations of Galatia: <sup>3</sup>grace to you and peace from God our Father and the Lord Jesus Christ. <sup>4</sup>He gave himself for our sins, that he might deliver us out of this present wicked world, according to the will of God our Father, <sup>5</sup>to whom is the glory forever and forever. Amen.

<sup>6</sup>I am surprised that you are so soon forsaking the one who called you by Christ's grace, and turning to a different gospel. <sup>7</sup>It is not another, though certain ones are disturbing you, and wishing to distort Christ's gospel. <sup>8</sup>But if we or a heavenly angel should proclaim a gospel contrary to the gospel which we proclaimed, let him be accursed. <sup>9</sup>As we have previously said, now I repeat: if anyone proclaims a gospel contrary to that which you received, let him be accursed.

<sup>10</sup>Am I now persuading men or God? Or do I seek to please men? If I were yet pleasing men, I would not be Christ's slave. <sup>11</sup>I make known to you, brothers, that the gospel which has been proclaimed by me is not through man. <sup>12</sup>I neither received it from man, nor was I taught it, but it came to me by the revelation of Jesus Christ.

<sup>13</sup>You have heard of my previous manner of life in Judaism, that beyond measure I persecuted the called-out people of God, and I was trying to destroy them. <sup>14</sup>I was advancing in Judaism more than many contemporaries

<sup>15</sup>But when God (who separated me from my mother's womb, and called me by his grace) <sup>16</sup>was pleased to reveal his Son in me (that I should preach him among the Gentiles), I did not go immediately to flesh and blood for advice; <sup>17</sup>neither did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

<sup>18</sup>Then after three years I went up to Jerusalem to get to know Cephas, and I stayed with him fifteen days. <sup>19</sup>I saw no other apostle, but I did see James (the Lord's brother). <sup>20</sup>Behold! In the sight of God, I am not lying in the things which I am writing to you.

<sup>21</sup>Then I went into the regions of Syria and Cilicia, <sup>22</sup>but I was unknown by face to the Judean congregations in Christ. <sup>23</sup>They were only hearing, "He who formerly was persecuting us is now proclaiming the faith which he once was trying to destroy," <sup>24</sup>and they were praising God in me.

**2** Then after fourteen years, I again went up to Jerusalem with Barnabas, also taking Titus along. <sup>2</sup>I went up by revelation, and placed before them the gospel which I am preaching among the Gentiles, but privately to those of reputation, for fear I am running or had run in vain. <sup>3</sup>But not even Titus who was with me was required to be circumcised, though he was a Greek. <sup>4</sup>However, false brothers slipped in to spy on our liberty in Christ Jesus, that they might enslave us; <sup>5</sup>but we did not submit to them even momentarily, that the truth of the gospel might continue with you.

<sup>6</sup>Those who were renowned (whatever they were does not matter to me, for God does not accept a man because of his reputation) contributed nothing to me. <sup>7</sup>On the contrary, when they saw that I had been entrusted with the gospel of the uncircumcision, as Peter with the gospel of the circumcision <sup>8</sup>(for he who made Peter an apostle of the circumcision, also made me an apostle for the Gentiles), <sup>9</sup>and when they recognized the grace which had been given

## GALATIANS 2:10

to me, James and Cephas and John (who seemed to be pillars) extended to Barnabas and me the right hands of fellowship, that we might go to the Gentiles, and they to the circumcision; <sup>10</sup>only, that we should remember the poor, which very thing I was also eager to do.

<sup>11</sup>However, when Cephas came to Antioch, I opposed him to the face, because he stood condemned. <sup>12</sup>Before certain ones came from James, he had been eating with the Gentiles, but when they came, he withdrew and separated himself, fearing those of the circumcision. <sup>13</sup>And the rest of the Jews acted insincerely along with him, so that even Barnabas was led astray in their hypocrisy. <sup>14</sup>But when I saw they were not walking uprightly according to the truth of the gospel, I said to Cephas in front of everyone, "If you, being a Jew, live in the manner of Gentiles, and not in the manner of Jews, why do you compel the Gentiles to live in the manner of Jews?"

<sup>15</sup>We are Jews by nature, and not sinners of the Gentiles; <sup>16</sup>and we know that a man is not made right by the works of the law, but by faith in Jesus Christ. And we ourselves have believed in Christ Jesus, in order to be made right by faith in Christ, and not by the works of the law, because no flesh will be made right by the works of the law. <sup>17</sup>And if we ourselves also were found sinners while we were seeking to be made right in Christ, is Christ then a servant of sin? No, indeed!

<sup>18</sup>If I build again things which I destroyed, I demonstrate that I am a wrongdoer. <sup>19</sup>Through the law I died to the law, that I might be alive to God. I have been crucified with Christ, <sup>20</sup>and it is no longer I who lives, but Christ lives in me. In faith I now live my life in the flesh, faith in God's Son, who loved me, and gave himself for my sake. <sup>21</sup>I do not set aside God's grace, for if righteousness is through the law, then Christ died for nothing.

**3** Foolish Galatians, before whose eyes Jesus Christ has been openly crucified, who has deceived you? <sup>2</sup>I want to learn only this from you: did you receive the Spirit by the works of the law, or by the message of faith? <sup>3</sup>Are you so foolish? Since you began in the Spirit, will you now be made complete in the flesh? <sup>4</sup>Have you suffered so many things for nothing? (If indeed it is for nothing.) <sup>5</sup>Therefore, he who supplies to you the Spirit, and works miracles among you, is it by the works of the law, or by the message of faith?

<sup>6</sup>Abraham "believed God, and it was accounted to him for righteousness." <sup>7</sup>Therefore know that those who are of faith are Abraham's children. <sup>8</sup>The scripture, seeing in advance that God would justify the nations by faith, proclaimed the gospel beforehand to Abraham, saying, "All the nations will be blessed in you." <sup>9</sup>So they who are of faith are blessed with the faithful Abraham.

<sup>10</sup>Those who are of the works of the law are under a curse, as it is written, "Cursed is everyone who does not continue in all things written in the book of the law, to do them." <sup>11</sup>Now it is clear that no one is justified with God by the law, because "The righteous shall live by faith." <sup>12</sup>However, the law is not of faith, but "He who does them will live by them." <sup>13</sup>Christ redeemed us from the curse of the law, becoming a curse in our behalf, because it is written, "Cursed is everyone who hangs on a tree," <sup>14</sup>in order that Abraham's blessing may be to the Gentiles in Christ Jesus, and in order that we might receive the promise of the Spirit through the faith.

<sup>15</sup>Brothers, I am speaking from a human standpoint: though it is only a man's covenant, yet when it has been confirmed, no one annuls it or adds to it. <sup>16</sup>The promises were spoken to Abraham and to his seed. He did not say, "and to seeds," as of many, but as of one, "and to your seed," who is Christ. <sup>17</sup>And I say this: the law, which came after four hundred and thirty years, did not cancel

## GALATIANS 3:18

the covenant which had been confirmed in advance by God, to the nullifying of the promise. <sup>18</sup>If the inheritance is of the law, it is no longer of the promise; but God has given it to Abraham through the promise.

<sup>19</sup>What therefore is the law? It was added because of transgressions, until the seed should come who had been promised, and it was ordained through angels by the hand of a mediator. <sup>20</sup>Now a mediator is not of one, but God is one. <sup>21</sup>Is the law therefore contrary to God's promises? No indeed! If a law had been given which could make alive, righteousness would truly have been by law. <sup>22</sup>But the scripture imprisoned all things under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

<sup>23</sup>Now before faith came, we were held under custody by the law, imprisoned until the coming of the faith about to be revealed. <sup>24</sup>The law therefore became our guide to Christ, so that we might be justified by faith; <sup>25</sup>but since the faith has come, we are no longer under a guide.

<sup>26</sup>All of you are God's children through the faith in Christ Jesus, <sup>27</sup>for as many of you as were immersed into Christ clothed yourselves with Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free, there is not male and female, for you are all united in Christ Jesus; <sup>29</sup>and if you are Christ's, then you are Abraham's seed, heirs according to the promise.

**4** And I say, so long as the heir is a child, he is no different from a slave, though he is master of all; <sup>2</sup>but he is under guardians and stewards until the time set by his father. <sup>3</sup>Likewise, when we were children, we were enslaved under worldly principles; <sup>4</sup>but when the fullness of time came, God sent forth his Son, born of a woman, born under the law, <sup>5</sup>to redeem the ones under the law, that we might receive sonship. <sup>6</sup>Because you are sons, God has sent his Son's Spirit into our hearts, crying, "Abba,



Father.” <sup>7</sup>You therefore are no longer a slave, but a son; and if a son, then also an heir through God.

<sup>8</sup>But then indeed when you did not know God, you were enslaved to those who by nature are not gods. <sup>9</sup>And now, since you have known God (rather, have come to be known by God), how is it that you are turning back again to the weak and impoverished principles, to which again you wish to be enslaved? <sup>10</sup>You are observing days and months and seasons and years. <sup>11</sup>I am afraid that I may have labored for you in vain.

<sup>12</sup>Brothers, I beg you to become as I am, that I also may become as you. You have not wronged me in anything; <sup>13</sup>and you know that because of a bodily ailment I proclaimed the gospel to you the first time. <sup>14</sup>You did not despise, neither did you disdain, what to you was a trial in my flesh, but you received me as God’s angel, even as Christ Jesus. <sup>15</sup>Where, then, is your blessing? I testify to you that, if possible, you would have dug out your eyes to give them to me.

<sup>16</sup>Have I therefore become your enemy by dealing truthfully with you? <sup>17</sup>They are not seeking you in any good way, but they want to exclude you, so that you might seek them. <sup>18</sup>It is always desirable to be sought in a good way, and not only when I am with you. <sup>19</sup>My children, whose birth pains I am suffering, until Christ is formed in you! <sup>20</sup>I could almost wish to be with you now, and to change my voice, because I am in doubt about you.

<sup>21</sup>Tell me, those who desire to be under the law, do you not listen to the law? <sup>22</sup>It is written that Abraham had two sons: one by the servant-girl, and one by the free woman. <sup>23</sup>The one of the servant-girl was indeed born according to flesh; and the other of the free woman was born of promise.

<sup>24</sup>These things are an allegory, for these women are two covenants, one from mount Sinai, bearing children into slavery, which is Hagar. <sup>25</sup>This Hagar is mount Sinai

## GALATIANS 4:26

in Arabia, and she corresponds to the Jerusalem which now is, for she is enslaved with her children. <sup>26</sup>But the Jerusalem which is above is free, which is our mother, <sup>27</sup>for it is written,

Be glad, barren one who is not bearing; break forth and cry, the one not having birth pains, because the children of the desolate one are many more than of the one who has a husband.

<sup>28</sup>And you, brothers, as Isaac, are children of promise. <sup>29</sup>But as the one who was born according to the flesh was then persecuting the one born according to the Spirit, so it is now. <sup>30</sup>Nevertheless, what does the scripture say?

Cast out the servant-girl and her son, for the son of the servant-girl shall by no means inherit with the son of the free woman.

<sup>31</sup>Therefore, brothers, we are not children of the servant-girl, but of the free woman.

**5** Christ liberated us for freedom. Therefore stand, and do not again be loaded down with a yoke of slavery. <sup>2</sup>Behold! I, Paul, assure you, that if you are circumcised, Christ will not profit you at all. <sup>3</sup>I testify again to every man being circumcised, that he is a debtor to keep all the law. <sup>4</sup>You have been cut off from Christ, you who want to be made right by the law, you have fallen from grace. <sup>5</sup>By the Spirit we await through faith the hope of righteousness, <sup>6</sup>for in Christ Jesus neither circumcision has any merit, nor uncircumcision, but faith working through love.

<sup>7</sup>You were running well; who hindered you, that you should not obey the truth? <sup>8</sup>This persuasion is not from the one who is calling you. <sup>9</sup>A little leaven leavens the whole batch of dough. <sup>10</sup>I have confidence in you in the Lord, that you will think no other way. The one who is troubling you will bear his judgment, whoever he may be. <sup>11</sup>And I, brothers, if I still preach circumcision, why am I still being persecuted? Then the cross has ceased to

be an obstacle. <sup>12</sup>I wish that the ones troubling you would cut themselves off.

<sup>13</sup>Brothers, you were called for freedom; only do not exercise your freedom for fleshly indulgence, but be enslaved to one another through love. <sup>14</sup>The whole law is fulfilled in one statement: "You shall love your neighbor as yourself." <sup>15</sup>But if you bite and devour one another, be careful not to be consumed by one another.

<sup>16</sup>And I say, walk by the Spirit, and you will not fulfill the desire of the flesh. <sup>17</sup>The flesh rises in protest against the Spirit, and the Spirit against the flesh, for these are opposed to each other, so that you may not do the things that you wish. <sup>18</sup>If you are being led by the Spirit, you are not under the law.

<sup>19</sup>The works of the flesh are well known, which are fornication, impurity, sensuality, <sup>20</sup>idolatry, sorcery, hostilities, strife, jealousy, wraths, selfish ambitions, dissensions, factions, <sup>21</sup>envies, instances of drunkenness, revelries, and such like; of which things I tell you beforehand, even as I told you previously, that those who practice such things shall not inherit God's kingdom.

<sup>22</sup>Now the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, <sup>23</sup>gentleness, self-control. There is no law against such as these. <sup>24</sup>And they who are of Christ Jesus have crucified the flesh with the passions and the desires. <sup>25</sup>If we live by the Spirit, let us also walk by the Spirit. <sup>26</sup>Let us not become boasters, provoking one another, envying one another.

**6** Brothers, if a man is overtaken in a fault, you who are spiritual restore such a one in the spirit of gentleness, watching yourselves, lest you also be tempted. <sup>2</sup>Bear one another's burdens, and so you will fulfill Christ's law. <sup>3</sup>If anyone, being nothing, thinks he is something, he is deceiving himself. <sup>4</sup>Let each one prove his own work, and then he will have a reason for boasting only on his own

## **GALATIANS 6:5**

account, and not in the other, <sup>5</sup>for each one will bear his own load.

<sup>6</sup>Let the one who is being taught in the message share with the one who teaches in all good things. <sup>7</sup>Be not deceived: God is not mocked, for a man shall reap whatever he sows. <sup>8</sup>He who sows to his flesh shall reap ruin from the flesh; and he who sows to the Spirit shall reap eternal life from the Spirit. <sup>9</sup>Let us not tire in doing what is good, for we will reap in due season, if we do not become weary. <sup>10</sup>Therefore, as we have an opportunity, let us do what is good to everyone, especially to those who belong to the household of the faith.

<sup>11</sup>Notice how large are the letters I have written with my hand. <sup>12</sup>As many as want to make a good showing in the flesh, these force you to be circumcised, only that they may not be persecuted because of the cross of Christ. <sup>13</sup>Even the ones being circumcised themselves are not themselves keeping the law, but they want you to be circumcised, in order that they may boast in your flesh.

<sup>14</sup>May I not boast, except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. <sup>15</sup>For neither is circumcision anything, nor uncircumcision, but a new creation. <sup>16</sup>As many as will walk by this standard, peace be upon them, and mercy, and on the Israel of God. <sup>17</sup>In the future, let no one trouble me, for I bear on my body the marks of Jesus. <sup>18</sup>May the grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

# *Ephesians*

**1** Paul, an apostle of Christ Jesus by God's will, to the saints who are [in Ephesus], and to the faithful in Christ Jesus. <sup>2</sup>Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup>Blessed is the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms in Christ, <sup>4</sup>even as he chose us in him before the founding of the world, that we should be dedicated and blameless before him in love. <sup>5</sup>He predetermined us for sonship in him through Jesus Christ, according to the good pleasure of his will, <sup>6</sup>to the praise of the splendor of his grace, which he bestowed on us in the Beloved. <sup>7</sup>In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, <sup>8</sup>which overflowed to us in all wisdom and prudence.

<sup>9</sup>He made known to us the mystery of his will, according to his good pleasure which he purposed in him, <sup>10</sup>even the plan of salvation in the fullness of the times, centering everything in Christ, the things in heaven and the things on the earth.

<sup>11</sup>We have been made heirs in him, having been predetermined according to the purpose of the one who is working all things according to the counsel of his will, <sup>12</sup>that we, who had before hoped in Christ, should be to the praise of his splendor. <sup>13</sup>In him you also, having heard the message of the truth, the gospel of your salvation—in

## EPHESIANS 1:14

him you, having believed, were sealed with the Holy Spirit of promise, <sup>14</sup>who is the first installment of our inheritance, for the redemption of the purchased possession, to the praise of his splendor.

<sup>15</sup>Therefore, I also, having heard of your faith in the Lord Jesus, and of your love for all the saints, <sup>16</sup>do not cease giving thanks for you, remembering you in my prayers. <sup>17</sup>May the God of our Lord Jesus Christ, the glorious Father, give you a spirit of wisdom and revelation in his knowledge, <sup>18</sup>having the eyes of your heart enlightened, that you may know what is the hope of his calling, what is the riches of the splendor of his inheritance in the saints, <sup>19</sup>and what is the surpassing greatness of his power toward us who believe, according to the manifestation of his mighty strength.

<sup>20</sup>He worked in Christ when he raised him from the dead, and seated him at his right hand in the heavenly realms, <sup>21</sup>far above every domain and authority and power and dominion and every name that is named, not only in this world, but also in the world to come. <sup>22</sup>And he has subjected everything under his feet, and made him head over all things to the called-out people, <sup>23</sup>who are his body, the fullness of him who fills all in all.

**2** You were dead in your trespasses and sins, <sup>2</sup>in which you once walked, according to the course of this world, according to the prince of the power of the air, the spirit now working in disobedient sons. <sup>3</sup>We all once lived among them in our fleshly desires, indulging the cravings of the flesh and of the mind, and were by custom children of wrath as the rest.

<sup>4</sup>But God, being rich in mercy, because of the abundant love with which he loved us, <sup>5</sup>even when we were dead in trespasses, made us alive together in Christ (you are saved by grace), <sup>6</sup>and he raised us up together, and seated us in the heavenly realms in Christ Jesus, <sup>7</sup>so that in the

coming ages he might show the immeasurable riches of his grace in his kindness toward us in Christ Jesus.

<sup>8</sup>By grace you have been saved through faith, but this is not of yourselves! It is God's gift, <sup>9</sup>not of works, so that no one might boast. <sup>10</sup>We are his workmanship, having been created in Christ Jesus for good works, which God prepared in advance that we should walk in them.

<sup>11</sup>Remember that you were once Gentiles in the flesh, who are called the uncircumcision by that which is called the circumcision in the flesh, done by hand. <sup>12</sup>At that time you were without Christ, foreigners to the nation of Israel, and strangers to the covenants of the promise, hopeless and godless in the world. <sup>13</sup>But in Christ Jesus, you who were then far away have now been made near by Christ's blood.

<sup>14</sup>He himself is our peace, having united both, and by his flesh he broke down the separating wall, the enmity. <sup>15</sup>He set aside the law of commandments in ordinances, that he might create in himself one new man of the two, making peace; <sup>16</sup>and that he might reconcile both to God in one body through the cross, having killed the hostility by it.

<sup>17</sup>When he came, he proclaimed peace, both to you who were far away and to those who were near, <sup>18</sup>because through him we both have access by one Spirit to the Father. <sup>19</sup>Therefore, you are no longer strangers and aliens, but you are fellow-citizens with the saints and members of God's family. <sup>20</sup>You have been built on the foundation of the apostles and prophets, Jesus Christ himself being the keystone. <sup>21</sup>By him all the building, having been joined together, develops into a sacred temple in the Lord; <sup>22</sup>and by him you are being built together for God's dwelling-place in the Spirit.

**3** For this reason I, Paul, am a prisoner of Christ Jesus on behalf of you Gentiles; <sup>2</sup>if indeed you have heard of the stewardship of God's grace that was given to me

### EPHESIANS 3:3

for you, <sup>3</sup>that by revelation the mystery was made known to me, as I previously had written briefly.

<sup>4</sup>As you read you can perceive my understanding in the mystery of Christ, <sup>5</sup>which in other generations was not made known to the human family, as it has now been revealed by the Spirit to his dedicated apostles and prophets, <sup>6</sup>that the Gentiles should be fellow-heirs, members of the same body, and sharers together of the promise in Christ Jesus through the gospel, <sup>7</sup>of which I became a servant, according to the gift of God's grace which was given to me according to the working of his power.

<sup>8</sup>This grace was given to me, to one who is less than the least of all saints, that I should proclaim to the Gentiles Christ's fathomless riches; <sup>9</sup>that I should enlighten everyone about the plan of the mystery which has been hidden for ages in God who created all things.

<sup>10</sup>Now the manifold wisdom of God has been made known to the rulers and to the authorities in the heavenly realms by the called-out people, <sup>11</sup>according to the eternal purpose which he accomplished in Christ Jesus our Lord. <sup>12</sup>By faith in him we have boldness and confident access, <sup>13</sup>so I ask that you not be downhearted over my sufferings for you, which are your glory.

<sup>14</sup>For this reason, I bend my knees to the Father, <sup>15</sup>by whom every family in heaven and on earth is named, <sup>16</sup>that he would grant—according to the riches of his splendor—that you may be strengthened mightily in the inner person by his Spirit, <sup>17</sup>that Christ may dwell in your hearts through the faith; and since you have been rooted and grounded in love, <sup>18</sup>that you may be fully able to comprehend with all the saints what is the breadth and length and height and depth, <sup>19</sup>and to know Christ's love, which surpasses knowledge, that you may be filled with all of God's fullness.

<sup>20</sup>Now to him who can do infinitely more than we ask or imagine, according to the power which works in us, <sup>21</sup>to



him is the honor among the called-out people, and in Christ Jesus, into all generations forever and ever, amen.

**4** I, therefore, the prisoner in the Lord, entreat you to <sup>1</sup>walk worthily of the calling into which you were called, <sup>2</sup>with all humility and gentleness, with patience, being lovingly considerate of one another. <sup>3</sup>Strive to maintain the unity of the Spirit in the bond of peace: <sup>4</sup>one body and one Spirit, as you also were called in one hope of your calling; <sup>5</sup>one Lord, one faith, one immersion, <sup>6</sup>one God and Father of all, who is above all, and through all, and in all.

<sup>7</sup>Now the grace has been given to each one of us according to the measure that Christ gave. <sup>8</sup>Therefore he said, "He ascended into the height, and he made captivity a captive, and gave gifts to men." <sup>9</sup>What does the statement mean, "He ascended," if not that he also descended into the lower parts of the earth? <sup>10</sup>The one who descended is the same one who ascended above all the heavens, that he might fill all things.

<sup>11</sup>He gave some to be apostles, and some prophets, and some evangelists, and some shepherds and teachers, <sup>12</sup>to equip the saints for a work of service, for the building up of Christ's body, <sup>13</sup>until we all reach the unity of the faith, and of the knowledge of God's Son, to a mature man, to the measure of the stature of Christ's fullness, <sup>14</sup>that we may be children no longer, tossed here and there by the waves, and carried about by every wind of doctrine, by men's craftiness, and by trickery with cunning deception.

<sup>15</sup>But live truthfully and lovingly, that we may grow in all things in him, who is the head, even Christ; <sup>16</sup>from whom all the body—being fitted together and united by every ligament that serves for support, according to the working in measure of each part—brings about the growth of the body for a building up of itself in love.

<sup>17</sup>This therefore I say, and testify in the Lord, that you no longer walk as the Gentiles, in the futility of their thinking. <sup>18</sup>They have become darkened in their understanding, and they are estranged from the life of God, because of their ignorance and hardness of heart. <sup>19</sup>These, who have lost all feeling, have given themselves over to sensuality, to practice every immorality with greediness.

<sup>20</sup>But you did not learn Christ in this manner, <sup>21</sup>if indeed you heard him, and were taught in him, even as truth is in Jesus: <sup>22</sup>to remove—pertaining to your former style of life—the old man who is corrupt according to deceptive desires; <sup>23</sup>to be renewed in the spirit of your thinking; <sup>24</sup>and to put on the new man, who was created after the image of God in true righteousness and holiness.

<sup>25</sup>Therefore, put away the lie, and speak the truth each one with his neighbor, because we are members of one another. <sup>26</sup>Be angry, but do not sin; let not the sun set on your anger, <sup>27</sup>neither give place to the devil. <sup>28</sup>Let the thief steal no longer, but rather let him labor, doing honorable work with his own hands, that he may have something to give to the one who is needy.

<sup>29</sup>Let no unwholesome word come from your mouth, but that which builds up, as the occasion requires, that it may give grace to the ones who hear. <sup>30</sup>And do not grieve God's Holy Spirit, by whom you were sealed until the day of redemption. <sup>31</sup>Let all bitterness and wrath and anger and clamor and hurtful talk be put away from you, with all malice; <sup>32</sup>and be kind one to another, tenderhearted, forgiving one another, even as God in Christ has forgiven you.

**5** Therefore, be imitators of God, as beloved children, <sup>2</sup>and walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice to God as a fragrant aroma. <sup>3</sup>But fornication and all filthiness or greed, let it not even be mentioned among you, as is fitting for saints; <sup>4</sup>and wickedness and foolish talk, or coarse jesting,

which are not becoming, but rather thanksgiving. <sup>5</sup>This you know certainly, that no fornicator, or lewd person, or one who is greedy (who is an idolater), has an inheritance in the kingdom of Christ and God.

<sup>6</sup>Let no one deceive you with empty words, for God's anger comes on disobedient sons because of these things. <sup>7</sup>Therefore, do not participate with them, <sup>8</sup>for you were once darkness, but now you are light in the Lord. Walk as enlightened children <sup>9</sup>(for the fruit of the light is in all goodness and uprightness and truth), <sup>10</sup>demonstrating what is well-pleasing to the Lord.

<sup>11</sup>Do not participate in the unfruitful works of the darkness, but rather bring them to light; <sup>12</sup>for it is disgraceful even to speak about the things being secretly done by them. <sup>13</sup>All things being exposed are made visible by the light, <sup>14</sup>for everything that is made visible is light. He therefore said, "Awake, O sleeper, and arise from the dead, and Christ will shine upon you."

<sup>15</sup>Look carefully how you walk: not as unwise, but as wise, <sup>16</sup>making the most of the time, because the days are evil. <sup>17</sup>Be not foolish, but understand what is the Lord's will. <sup>18</sup>Be not drunk with wine, in which is debauchery, but be filled with the Spirit, <sup>19</sup>speaking to yourselves in psalms and hymns and spiritual songs, singing and plucking the strings of your heart to the Lord, <sup>20</sup>always giving thanks for all things to God, even the Father, in the name of our Lord Jesus Christ.

<sup>21</sup>Be subject one to another in reverence for Christ, <sup>22</sup>and let the wives be subject to their own husbands as to the Lord, <sup>23</sup>because the husband is the head of the wife, even as Christ is the head of the called-out people, and he himself is the savior of the body. <sup>24</sup>Yes, as the called-out people are subject to Christ, so also let the wives be to their husbands in everything.

<sup>25</sup>Husbands, love your wives, even as Christ also loved the called-out people, and gave himself for them, <sup>26</sup>that

he might set them apart, having cleansed them in the washing of the water by the word, <sup>27</sup>that he might present the called-out people to himself in splendor, having no spot or flaw or any such thing, but that they might be unblemished and set apart.

<sup>28</sup>Husbands ought to love their wives in this way, even as their own bodies. The one who loves his wife loves himself, <sup>29</sup>for no one ever hated his own flesh, but he nourishes and cares for it, even as also Christ the called-out people, <sup>30</sup>because we are members of his body.

<sup>31</sup>A man therefore will leave his father and mother, and will be united with his wife, and the two will be one flesh. <sup>32</sup>This mystery is great, but I am speaking about Christ and the called-out people. <sup>33</sup>Moreover, let each one of you love his own wife as he loves himself, and let the wife see that she respects her husband.

**6** Children, obey your parents in the Lord, for this is right. <sup>2</sup>Honor your father and mother (which is the first command with a promise), <sup>3</sup>that it may be well with you, and that you may be a long time on the earth. <sup>4</sup>Fathers, do not make your children angry, but bring them up in the training and instruction of the Lord.

<sup>5</sup>Slaves, obey your masters in the flesh with fear and trembling, in the sincerity of your heart, as to the Lord, <sup>6</sup>not with eye-service as men-pleasers, but as Christ's slaves. Do God's will from the heart, <sup>7</sup>serving with enthusiasm, as to the Lord, and not to men, <sup>8</sup>knowing that each one will receive from the Lord whatever good he may do, whether he is a slave or free. <sup>9</sup>Masters, treat them the same way. Do not be harsh, knowing that both their Master and yours is in heaven, and he is not partial.

<sup>10</sup>Finally, become strong in the Lord, and in the power of his might. <sup>11</sup>Equip yourselves with God's armor, that you may be able to stand against the devil's devices. <sup>12</sup>Our struggle is not against blood and flesh, but against the rulers, against the authorities, against the world rulers of

this darkness, against the evil spiritual things in the heavenly realms. <sup>13</sup>Take up God's armor, that you might be able to stand your ground in the evil day, and after conquering everything, to stand.

<sup>14</sup>Therefore stand, with the belt of truth around your waist; put on the breastplate of uprightness, <sup>15</sup>and on your feet the sandals of the peaceful gospel; <sup>16</sup>and above all, take up the shield of faith, with which you can extinguish all the flaming arrows of the Evil One; <sup>17</sup>take the helmet of salvation, and the sword of the Spirit, which is God's word.

<sup>18</sup>Pray in the Spirit at all times, with all prayer and petition. Stay alert, with all perseverance and petition for all the saints, <sup>19</sup>and for me, that clarity may be given to me when I open my mouth, to make known with boldness the mystery of the gospel, <sup>20</sup>for which I am an ambassador in chains, that I may speak boldly in it, as I must speak.

<sup>21</sup>Tychicus, the beloved brother and faithful servant in the Lord, will make known to you all things, so that you may know my situation, and what I am doing. <sup>22</sup>I have sent him to you for this very thing, that you may know our affairs, and that he may encourage your hearts.

<sup>23</sup>Peace to the brothers, and love with assurance from God the Father and the Lord Jesus Christ. <sup>24</sup>May the grace be with all of those whose love for our Lord Jesus Christ is imperishable.

# *Philippians*

**1** Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus in Philippi, with the overseers and deacons: <sup>2</sup>grace and peace to you from God our Father and the Lord Jesus Christ.

<sup>3</sup>I thank my God every time I think of you, <sup>4</sup>always in every supplication of mine for all of you, making supplication with joy, <sup>5</sup>because of your fellowship in the gospel from the first day until now. <sup>6</sup>I am convinced of this very thing, that he who began a good work in you will carry on to completion, until the day of Christ Jesus. <sup>7</sup>It is right for me to think this about all of you, because I have you in my heart, since all of you are my gracious partners, both in my bonds, and in the defense and confirmation of the gospel.

<sup>8</sup>God is my witness, how I long after all of you with the affection of Christ Jesus; <sup>9</sup>and I am praying this, that your love may overflow yet more and more in knowledge and all judgment, <sup>10</sup>that you may approve things that are excellent, that you may be pure and blameless until the day of Christ, <sup>11</sup>being filled with the fruit of righteousness, which through Jesus Christ is to the glory and praise of God.

<sup>12</sup>I want you to know, brothers, that the things that have happened to me have resulted rather in the progress of the gospel, <sup>13</sup>so that my bonds in Christ have become known to the whole garrison, and to all the rest; <sup>14</sup>and that most of the brothers in the Lord, having confidence

by my bonds, are much more bold to speak the message fearlessly.

<sup>15</sup>Some indeed preach Christ through envy and contention, and some through good will; <sup>16</sup>some indeed out of love, knowing I am set for the defense of the gospel; <sup>17</sup>and some proclaim Christ out of selfishness, not sincerely, expecting to add suffering to my bonds. <sup>18</sup>What difference does it make? Only that in every way, whether with true or false motives, Christ is being proclaimed; and I rejoice in this, yes, and I will rejoice. <sup>19</sup>I know that this will lead to my salvation, through your petition and the supply of the Spirit of Jesus Christ. <sup>20</sup>According to my eager expectation and hope, I will not be put to shame in anything, but in all boldness—as it has always been, so it is even now—Christ will be honored in my body, whether by life or by death.

<sup>21</sup>For me to live is Christ, and to die is gain. <sup>22</sup>But if I live in the flesh, then this is my fruitful work, and I do not know what I will choose. <sup>23</sup>I face a dilemma, desiring to depart and be with Christ (which is better by far), <sup>24</sup>but to remain in the flesh is more pressing for your sake. <sup>25</sup>Since I am convinced of this, I know that I will abide and continue with all of you, for the progress and joy of your faith, <sup>26</sup>that your confidence in me may abound in Christ Jesus through my presence with you again.

<sup>27</sup>Only live worthily of Christ's gospel, so that, whether I come and see you, or am away from you, I may hear how things are with you: that you are standing firm in one spirit, with one heart, struggling along together for the faith of the gospel; <sup>28</sup>and that you are not being frightened in anything by your opponents, which is to them an indication of destruction, but of your salvation, and this from God. <sup>29</sup>It has been granted to you, for Christ's sake, not only to trust in him, but also to suffer for his sake, <sup>30</sup>having the same anguish which you saw in me, and now hear to be in me.

**2** If therefore there is encouragement in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and sympathy, <sup>2</sup>fulfill my joy, that you may be of the same mind, having the same love, being united in spirit, and of one accord. <sup>3</sup>With neither selfishness nor conceit, humbly consider others to be better than yourselves. <sup>4</sup>Have regard, each of you, not for your own things, but each one for the things of others.

<sup>5</sup>Have this mind in you, which also was in Christ Jesus, <sup>6</sup>who, being in the form of God, did not consider being equal to God something to cling to, <sup>7</sup>but he emptied himself, took the form of a slave, was made in the likeness of men, and having been found in appearance as a man, <sup>8</sup>he humbled himself, and became obedient to death, even the death of the cross. <sup>9</sup>Therefore also God exalted him to the loftiest height, and gave him a name above every name, <sup>10</sup>so that every knee—of the ones of heaven, and on the earth, and under the earth—should bend at Jesus' name; <sup>11</sup>and that every tongue should confess that Jesus Christ is Lord, to the praise of God the Father.

<sup>12</sup>So, my beloved, even as you have always obeyed, not only as in my presence, but now much more in my absence, work out your own salvation with fear and trembling. <sup>13</sup>It is God who works in you, both to will and to work for his good pleasure.

<sup>14</sup>Do all things without grumblings and arguments, <sup>15</sup>that you may be faultless and sincere, God's blameless children, in the midst of a crooked and distorted generation, among whom you are shining as lights in the world. <sup>16</sup>Hold firmly to the message of life, that I might rejoice in the day of Christ, that I neither ran nor labored in vain. <sup>17</sup>Yes, and if I am poured out on the sacrifice and service of your faith, I am glad, and I rejoice with all of you. <sup>18</sup>In the same way, you are glad, and rejoice with me.

<sup>19</sup>I hope in the Lord Jesus to send Timothy to you soon, so that, when I know how things are going with



you, I might be encouraged. <sup>20</sup>I have no one of like disposition, who will sincerely care about your welfare, <sup>21</sup>for they all seek their own things, not the things of Jesus Christ. <sup>22</sup>You know his character, that as a child to a father, he has served with me in the gospel. <sup>23</sup>I hope therefore to send him, right after I see how things go with me, <sup>24</sup>and I have confidence in the Lord that I myself will come soon.

<sup>25</sup>I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, and your messenger and servant of my need, <sup>26</sup>since he was longing for all of you, and he was distressed because you had heard he had been sick. <sup>27</sup>Indeed he was sick, and near death; but God had mercy on him, and not only on him, but also on me, so that I might not have sorrow upon sorrow. <sup>28</sup>Therefore I have more eagerly sent him, in order that, when you see him again, you will rejoice, and I will be without sorrow. <sup>29</sup>So, receive him in the Lord with all joy, and hold such people in honor. <sup>30</sup>He was near death for Christ's work, risking his life, that he might make up your lack of service to me.

**3** Finally, my brothers, rejoice in the Lord. It is not troublesome for me to write the same things to you, but it is safe for you. <sup>2</sup>Watch out for the dogs; watch out for the evildoers; watch out for the mutilation; <sup>3</sup>for we are the circumcision, who serve by the Spirit of God, and rejoice in Christ Jesus, and have no confidence in flesh, <sup>4</sup>although even I might have confidence in flesh.

If any other person has confidence in flesh, I yet more: <sup>5</sup>circumcised on the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; according to the law, a Pharisee; <sup>6</sup>according to zeal, persecuting the called-out people; according to the righteousness in the law, found faultless.

<sup>7</sup>But the things which were gain to me, these I have counted loss for Christ's sake. <sup>8</sup>More than that, I count all things to be a loss because of the excellency of the

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knowledge of Christ Jesus my Lord. I have lost all things for him, and count them as dung, that I might gain Christ,<sup>9</sup> and be found in him. I do not hold to my own righteousness, which is of the law, but to that which is by faith in Christ, the righteousness which is from God by faith; <sup>10</sup>that I might know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, <sup>11</sup>if by any means I might attain to the resurrection of the dead.

<sup>12</sup>It is not that I have already attained, or that I have already been made complete, but I press on, if I might lay hold of that for which I was laid hold of by Christ Jesus. <sup>13</sup>Brothers, I do not consider myself to have laid hold, but I do one thing: forgetting the things which are behind, and stretching forward to the things which are ahead, <sup>14</sup>I press toward the goal, toward the prize of the high calling of God in Christ Jesus. <sup>15</sup>Therefore, let us, as many as are full grown, think this way. But if you think otherwise, God will reveal this to you. <sup>16</sup>However, we must hold on to what we have attained.

<sup>17</sup>Imitate me, brothers, and observe those who walk in this manner, even as you have us for an example, <sup>18</sup>for many walk—of whom I told you often, and now tell you weeping—as the enemies of the cross of Christ. <sup>19</sup>Their end is destruction, their god is the stomach, their mind is earthly, and shame is their glory.

<sup>20</sup>Our commonwealth is in heaven, from where we eagerly await a savior, the Lord Jesus Christ, <sup>21</sup>who will transform our lowly body to be like his glorious body, according to the power which enables him to subject all things to himself.

**4** Therefore, brothers, my beloved and yearned for, my joy and crown, so stand fast in the Lord, beloved. <sup>2</sup>I beg Euodia and I beg Syntyche to be of the same mind in the Lord. <sup>3</sup>Yes, also I ask you, loyal yokefellow, help those who have striven beside me in the gospel, and with

Clement and the rest of my fellow-workers, whose names are in the book of life.

<sup>4</sup>Always rejoice in the Lord. Again, I will say, rejoice. <sup>5</sup>Let your graciousness be known to all men. The Lord is near. <sup>6</sup>Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving, let your requests be known to God, <sup>7</sup>and God's peace, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

<sup>8</sup>Finally, brothers, as many things as are true, as many things as are honorable, as many things as are right, as many things as are pure, as many things as are lovely, and as many things as are of good report, if there is any virtue, and if there is anything praiseworthy, think on these things. <sup>9</sup>The things you have learned, and have received, and have heard, and have seen in me, these things practice, and the God of peace will be with you.

<sup>10</sup>I have rejoiced greatly in the Lord, that now at last you have revived your concern for me, for though you indeed were concerned, you had no opportunity. <sup>11</sup>I am not speaking because of need, for I have learned to be content, regardless of my circumstances. <sup>12</sup>I know how to be abased, and I know how to abound. In any and all circumstances I have learned the secret of being well-fed and going hungry, both to abound and to be needy: <sup>13</sup>I have strength for every situation through the one who gives me power. <sup>14</sup>However, you did well to share with me in my trouble.

<sup>15</sup>And also, Philippians, you know that in the beginning of the gospel, when I went out from Macedonia, no congregation had partnership with me in the matter of giving and receiving, but you alone; <sup>16</sup>even in Thessalonica you sent more than once to my need. <sup>17</sup>It is not that I seek the gift, but I seek the fruit which increases to your account. <sup>18</sup>I have all things, and I abound. I am filled, having received from Epaphroditus the things from you,

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a fragrant aroma, an acceptable sacrifice, well-pleasing to God. <sup>19</sup>My God will fill your every need, according to his glorious riches in Christ Jesus. <sup>20</sup>Now praise be to our God and Father forever and ever, amen.

<sup>21</sup>Greet every saint in Christ Jesus. The brothers with me send greetings to you. <sup>22</sup>All the saints greet you, especially those of Caesar's household. <sup>23</sup>The grace of the Lord Jesus Christ be with your spirit.

# *Colossians*

**1** Paul, an apostle of Christ Jesus by God's will, and Timothy the brother, <sup>2</sup>to the saints and faithful brothers in Christ in Colosse: grace to you and peace from God our Father.

<sup>3</sup>We give thanks to God, the Father of our Lord Jesus Christ, always praying for you, <sup>4</sup>having heard of your faith in Christ Jesus, and of the love which you have for all the saints, <sup>5</sup>because of the hope which is laid up for you in heaven, of which hope you have previously heard in the message of the truth of the gospel. <sup>6</sup>It has come to you, even as it has in all the world, bearing fruit and increasing, even as it has also in you, from the day you heard and truly understood God's grace, <sup>7</sup>even as you learned from Epaphras, our beloved fellow slave, who is a faithful servant of Christ for your sake. <sup>8</sup>He has made known to us your love in the Spirit.

<sup>9</sup>Because of this, we also, from the day we heard, have not stopped asking and praying for you: that you may be filled with the knowledge of his will in all spiritual wisdom and understanding; <sup>10</sup>that you may walk worthily of the Lord, to please him in every way, bearing fruit in every good work, and increasing in the knowledge of God; <sup>11</sup>being strengthened with all power, according to his glorious might, in all endurance and patience; joyfully <sup>12</sup>thanking the Father who has qualified you to share the inheritance of the saints in the light.

## COLOSSIANS 1:13

<sup>13</sup>He rescued us from the power of darkness, and transferred us into the kingdom of his beloved Son, <sup>14</sup>in whom we have redemption, the forgiveness of sins. <sup>15</sup>He is the image of the invisible God, the firstborn of all of creation, <sup>16</sup>because all things were created by him, heavenly and earthly, seen and unseen, whether thrones or dominions or rulers or authorities. All things have been created through him and for him, <sup>17</sup>and he himself is before all things, and all things hold together in him. <sup>18</sup>He is the head of the body, the called-out people; who is the beginning, the firstborn from the dead, that in all things he himself might have first place; <sup>19</sup>because it pleased the Father that in him all fullness should dwell, <sup>20</sup>and by him to reconcile all things—whether earthly or heavenly—to himself, having made peace by the blood of his cross.

<sup>21</sup>Though you were then strangers and enemies in your mind in your evil deeds, <sup>22</sup>yet now he has reconciled you by the body of his flesh through death, to present you holy and blameless and above reproach in his sight, <sup>23</sup>if indeed you continue in the faith, grounded and steadfast and unmoved from the hope of the gospel, which you heard, and which was preached in the whole creation under heaven, of which I, Paul, became a servant.

<sup>24</sup>I now rejoice in my sufferings for your sake, and I complete in my flesh the things lacking of Christ's afflictions for his body's sake, which is the called-out people. <sup>25</sup>For them I became a servant, according to the divine office which has been granted to me for you, to fulfill God's message, <sup>26</sup>even the mystery which has been hidden for ages and generations, but now has been revealed to his saints. <sup>27</sup>God wanted to make known to them the riches of this glorious mystery among the Gentiles, which is Christ in you, the hope of glory, <sup>28</sup>whom we proclaim, warning every man and teaching every man, in all wisdom, that we might present every man full-grown in Christ. <sup>29</sup>I

labor for this, striving according to the manifestation of his power which works mightily in me.

**2** I want you to know how greatly I have agonized for you, and for those of Laodicea, and for as many as have not seen my face in the flesh; <sup>2</sup>that their hearts may be encouraged, united in love, in a rich and full understanding of God's mystery in Christ. <sup>3</sup>All the treasures of wisdom and knowledge are stored in him. <sup>4</sup>I say this so that no one may mislead you by persuasive talk. <sup>5</sup>If I am away from you in the flesh, yet I am with you in the spirit, rejoicing and observing your orderliness and the firmness of your faith in Christ.

<sup>6</sup>As you received Christ Jesus the Lord, walk in him, <sup>7</sup>rooted and built up in him, established in the faith, even as you were taught, overflowing in thanksgiving. <sup>8</sup>Be on guard for fear that some one may ensnare you through philosophy and empty deceit, after human tradition, after worldly elements, and not after Christ. <sup>9</sup>In him dwells all the fullness of the deity bodily, <sup>10</sup>and you are complete in him, who is the head of all rulers and authority.

<sup>11</sup>You were circumcised by him without hands, in stripping off the flesh by Christ's circumcision. <sup>12</sup>You were buried with him in immersion, in which also you were raised with him through faith in the working of God who raised him from the dead. <sup>13</sup>You, who were dead in trespasses and in the uncircumcision of your flesh, he made alive by him, forgiving us all trespasses. <sup>14</sup>He erased the handwriting (with its decrees) that was against us, and took it out of the way, nailing it to the cross. <sup>15</sup>He stripped rulers and authorities, boldly exposing them in his triumph.

<sup>16</sup>Therefore let no one judge you in food and in drink, or with regard to a feast or a new moon or of sabbaths, <sup>17</sup>which are a shadow of things to come, but the body is Christ's. <sup>18</sup>Let no one rob you of the prize, delighting in self-abasement and worship of angels, taking his stand on visions, emptily puffed up by his fleshly mind, <sup>19</sup>and

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not holding on to the head, from whom all the body, supported and held together by sinews and ligaments, grows with a God-given increase.

<sup>20</sup>If you died with Christ from worldly elements, why, as though living in the world, are you submitting to decrees, <sup>21</sup>“Neither touch, nor taste, nor handle,” <sup>22</sup>all of which things perish with use, according to human commandments and teachings? <sup>23</sup>These things indeed have an appearance of wisdom, in self-made worship, and abasement and severity to the body, but are of no value against fleshly indulgence.

**3** If, therefore, you were raised up with Christ, seek the things above, where Christ is sitting at God’s right hand. <sup>2</sup>Focus your mind on things above, not on the things of the earth, <sup>3</sup>for you died, and your life is hidden with Christ in God. <sup>4</sup>When Christ, who is your life, is revealed, then you also will be gloriously revealed with him.

<sup>5</sup>Put to death, therefore, your earthly members: fornication, impurity, passion, evil desire, and greed, which is idolatry. <sup>6</sup>God’s anger comes upon disobedient children because of these things. <sup>7</sup>You once walked in these things, when you were living in them; <sup>8</sup>but now you also put them all away: anger, wrath, ill-will, abusive speech, and obscene language from your mouth. <sup>9</sup>Do not lie one to another, since you have stripped off the old man with his deeds, <sup>10</sup>and since you have put on the new man, who is being renewed in knowledge according to the image of the one who created him, <sup>11</sup>where there is no Greek and Jew, circumcision and uncircumcision, barbarian, pagan, slave, free, but Christ is everything, and in everyone.

<sup>12</sup>Put on, therefore, as God’s chosen ones, dedicated and beloved, tender affection, kindness, humility, gentleness, patience, <sup>13</sup>bearing with one another, and forgiving each other, if anyone has a complaint against another, as the Lord also forgave you, you also forgive in the same way. <sup>14</sup>And above all these things, put on love, which is



the bond that unites everything in complete harmony. <sup>15</sup>Let the peace of Christ rule in your hearts, into which you were called in one body, and be thankful. <sup>16</sup>Let Christ's message dwell in you richly, in all wisdom teaching and admonishing one another, in psalms, hymns, and spiritual songs, singing with grace in your hearts to God. <sup>17</sup>And whatever you do, in word or deed, do all in the name of the Lord Jesus, thanking God the Father through him.

<sup>18</sup>Wives, submit yourselves to your husbands, as is proper in the Lord. <sup>19</sup>Husbands, love your wives, and do not be bitter with them. <sup>20</sup>Children, obey your parents in everything, for this is well-pleasing in the Lord. <sup>21</sup>Fathers, do not provoke your children, that they be not downhearted.

<sup>22</sup>Slaves, obey in everything your masters according to the flesh, not with eye service as pleasing men, but with a sincere heart fearing the Lord. <sup>23</sup>Whatever you do, do heartily, as to the Lord, and not to men, <sup>24</sup>knowing that from the Lord you will receive from the Lord the recompense of the inheritance. You are enslaved to Christ the Lord. <sup>25</sup>He who does wrong will receive again for the wrong which he has done, and there is no partiality.

**4** Masters, be just and fair with your slaves, knowing that you also have a Master in heaven.

<sup>2</sup>Continue in prayer, and be watchful in it with thanksgiving. <sup>3</sup>At the same time, also pray for us, that God may open to us a door for the message, to speak Christ's mystery (for which I am bound), <sup>4</sup>so that I may make it clear, as I ought to speak. <sup>5</sup>Walk in wisdom with the ones outside, making good use of the time. <sup>6</sup>Let your speech always be gracious, seasoned with salt, learning how you ought to reply to each one.

<sup>7</sup>Tychicus, the beloved brother and faithful servant and fellow slave in the Lord, will let you know how things are going with me. <sup>8</sup>I have sent him to you for this very purpose that you may know our affairs, and that he may

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encourage your hearts, <sup>9</sup>along with Onesimus, the faithful and beloved brother, who is one of your own. They will make all things that are happening here known to you.

<sup>10</sup>Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas (about whom you received commandments, that if he comes, receive him), <sup>11</sup>and Jesus (the one called Justus). These only, who are of the circumcision, are fellow workers in God's kingdom who have been a comfort to me.

<sup>12</sup>Epaphras, a slave of Christ Jesus, one of your own, greets you, always striving for you in his prayers, that you may stand mature and fully assured in all of God's will. <sup>13</sup>I testify of him that he has worked hard for you, and for those in Laodicea, and for those in Hierapolis.

<sup>14</sup>Luke, the beloved physician, greets you, and Demas. <sup>15</sup>Greet the brothers in Laodicea, and Nympha, and the congregation in her house. <sup>16</sup>And when the letter has been read by you, see that it is also read in the Laodicean congregation, and that you also read the letter from Laodicea. <sup>17</sup>Say to Archippus: see to the service which you received in the Lord, that you fulfill it. <sup>18</sup>The salutation of Paul with my hand. Remember my bonds. Grace be with you.

# 1

# *Thessalonians*

**1** Paul and Silas and Timothy, to the congregation of the Thessalonians, in God the Father and the Lord Jesus Christ: grace to you and peace.

<sup>2</sup>Always we thank God for everyone of you, making mention of you in our prayers, <sup>3</sup>remembering your work of faith, and labor of love, and steadfastness of hope in our Lord Jesus Christ, before our God and Father, <sup>4</sup>knowing, brothers, beloved of God, that you are chosen people.

<sup>5</sup>Our gospel did not come to you in speech only, but also in power, and in the Holy Spirit, and in much assurance, even as you know what kind of men we were among you, for your sake. <sup>6</sup>You became imitators of us, and of the Lord, having received the message with much suffering, in the joy of the Holy Spirit.

<sup>7</sup>You became an example to all those who believe in Macedonia and in Achaia. <sup>8</sup>The message of the Lord has sounded out from you, not only in Macedonia and in Achaia, but in every place your faith toward God has gone out, so that we have no need to say anything. <sup>9</sup>They themselves are reporting what kind of reception we had among you, and how you turned to God from idols to serve the true and living God, <sup>10</sup>and to wait for his Son

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from heaven, whom he raised from the dead, even Jesus, who delivers us from the coming wrath.

**2** Brothers, you yourselves know that our entrance among you was not in vain. <sup>2</sup>After we had suffered, and had been violently abused, at Philippi, as you know, we were bold in our God to speak his gospel to you in severe anguish. <sup>3</sup>We did not appeal to you deceptively, or impurely, or dishonestly; <sup>4</sup>but, as we have been approved by God to be entrusted with the gospel, so we speak; not as pleasing men, but God, who is testing our hearts.

<sup>5</sup>We did not come to you with flattering speech, as you know, or under a cover of greed, God is witness; <sup>6</sup>we did not seek praise from men, either from you or from others, <sup>7</sup>though we could have been burdensome as Christ's apostles. Instead, we were gentle in your midst, as a nurse caring for her own children. <sup>8</sup>Since we have such a kindly feeling for you, we were pleased to share with you not only the gospel of God, but ourselves also, because you became very precious to us.

<sup>9</sup>You remember, brothers, our labor and wearisome toil, working night and day, not to burden any of you, we preached the gospel of God to you. <sup>10</sup>You and God are witnesses how holy and upright and unblamable we were among you who believe. <sup>11</sup>You know how we worked with each one of you, as a father with his own children, <sup>12</sup>encouraging you, and comforting, and testifying, that you should walk worthily of the God who called you into his own kingdom and splendor.

<sup>13</sup>We thank God constantly that, when you received God's message, which you heard from us, you received it not as a human message, but as it really is, God's message, which works in you who believe. <sup>14</sup>You became imitators, brothers, of God's congregations in Christ Jesus which are in Judea, because you suffered the same things by your own countrymen, as they did by the Jews. <sup>15</sup>They killed both the Lord Jesus, and the prophets, and perse-

cuted us harshly. They displease God, and are opposed to all men, <sup>16</sup>forbidding us to speak to the Gentiles that they may be saved. They always fill up the measure of their sins, and wrath has at last come on them.

<sup>17</sup>Brothers, though we have been separated from you for a time (in face, not in heart), we have striven more diligently with intense desire to see your face; <sup>18</sup>we wanted to come to you (I, Paul, indeed more than once), and Satan hindered us. <sup>19</sup>What is our hope or joy or crown of exultation before our Lord Jesus at his coming? <sup>20</sup>Is it not you? You are our glory and joy.

**3** Therefore, when we could hold off no longer, we thought it good to be left alone in Athens, <sup>2</sup>and sent Timothy, our brother and God's fellow worker in the gospel of Christ, to strengthen and to encourage you in your faith, <sup>3</sup>that no one be shaken by these troubles. You yourselves know that we are appointed for such, <sup>4</sup>for even when we were with you, we were telling you beforehand that we were to be troubled, even as it happened, and you know.

<sup>5</sup>Consequently, when I could hold off no longer, I sent to know your faith, whether perhaps the tempter had tempted you, and our labor had been in vain. <sup>6</sup>But now that Timothy has come to us from you, and has brought the good news to us of your faith and love, and that you have a fond remembrance of us always, yearning to see us, even as we also you; <sup>7</sup>for this reason we were encouraged, brothers, about you, in our every trial and trouble, by your faith. <sup>8</sup>Now we live if you stand fast in the Lord. <sup>9</sup>What thanks can we render to God concerning you, for all our rejoicing because of you before our God, <sup>10</sup>fervently praying night and day to see your face, and to complete the things lacking in your faith?

<sup>11</sup>May our God and Father himself, and our Lord Jesus, direct our way to you, <sup>12</sup>and may the Lord make your love for one another, and for all, to increase and

## 1 THESSALONIANS 3:13

overflow, even as ours for you, <sup>13</sup>that he may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all his saints, amen.

**4** Finally, brothers, as you received from us how you must walk and please God, even as you are walking, we ask and implore you in the Lord Jesus that you abound even more. <sup>2</sup>You know what commandments we gave you through the Lord Jesus. <sup>3</sup>This is God's will, even your dedication, that you abstain from fornication; <sup>4</sup>that each one of you may know how to gain control over his own body in dedication and honor; <sup>5</sup>not in passion of lust, even as the Gentiles who do not know God; <sup>6</sup>not in wronging and taking advantage of a brother in the matter. We told you before, and warned, that the Lord is the avenger in all these things. <sup>7</sup>God has not called us into impurity, but in holiness. <sup>8</sup>Therefore, he who rejects, does not reject man, but God, who gives his Holy Spirit to you.

<sup>9</sup>Now concerning brotherly love, you have no need that anyone should write to you, for you yourselves are taught of God to love one another, <sup>10</sup>and indeed you are doing it toward all the brothers throughout Macedonia. But we urge you, brothers, that you abound even more. <sup>11</sup>Also, make it your aim to live quietly, and to mind your own business, and to work with your own hands, even as we charged you, <sup>12</sup>that you may walk becomingly among those outside, and may need nothing.

<sup>13</sup>We do not want you to be uninformed, brothers, concerning those who are sleeping, that you not be grieved as the rest who have no hope. <sup>14</sup>If we believe that Jesus died and arose, so also God will bring with him the ones who have fallen asleep in Jesus. <sup>15</sup>This we say to you by the Lord's instruction: we who are living, who remain until the Lord comes, will by no means go ahead of those who have fallen asleep. <sup>16</sup>The Lord himself, with a shouted command, at the archangel's voice and God's trumpet,

will come down from heaven, and the dead ones in Christ will arise first. <sup>17</sup>Then we who are living, the ones who remain, will be caught up together with them in the clouds, to meet the Lord in the air, and so we will always be with the Lord! <sup>18</sup>Therefore, comfort one another with these words.

**5** Concerning the times and the seasons, brothers, you do not need that anything be written to you, <sup>2</sup>for you yourselves well know that the day of the Lord comes like a thief in the night. <sup>3</sup>When they are saying, "Peace and safety," then destruction comes on them suddenly, as birth pains to a pregnant woman, and they will by no means escape.

<sup>4</sup>But you, brothers, are not in darkness, that the day should overtake you like a thief, <sup>5</sup>for all of you are children of light and children of day; we are neither of the night, nor of the darkness. <sup>6</sup>Therefore, let us not sleep as the rest, but let us stay awake, and remain alert. <sup>7</sup>They who sleep, sleep at night; and they who are drunk, are drunk at night. <sup>8</sup>But let us who are of the day be self-controlled, having put on the breastplate of faith and love, and for a helmet, the hope of salvation. <sup>9</sup>God has not destined us for wrath, but for the gaining of salvation through our Lord Jesus Christ, <sup>10</sup>who died for us, that whether we wake or sleep, we should live together with him. <sup>11</sup>Therefore, encourage one another, and build each other up, even as also you are doing.

<sup>12</sup>Now we ask you, brothers, to recognize those who labor among you, and rule over you in the Lord, and warn you. <sup>13</sup>Esteem them very highly in love because of their work, and be at peace among yourselves. <sup>14</sup>And we beg you, brothers, to warn the disorderly, encourage the despondent, support the weak, and be patient with all. <sup>15</sup>See that no one repays evil for evil to anyone, but always seek that which is good, both for one another, and for all.

## 1 THESSALONIANS 5:16

<sup>16</sup>Rejoice always. <sup>17</sup>Pray constantly. <sup>18</sup>Give thanks in everything, because this is God's will in Christ Jesus for you. <sup>19</sup>Do not extinguish the Spirit. <sup>20</sup>Do not count inspired messages as nothing. <sup>21</sup>Test everything, and hold fast to what is good. <sup>22</sup>Turn away from every form of evil.

<sup>23</sup>May the God of peace himself completely set you apart, and may your whole spirit and soul and body be kept unblamable for the coming of our Lord Jesus Christ. <sup>24</sup>He who has called you is dependable, and he will do it.

<sup>25</sup>Brothers, pray for us. <sup>26</sup>Greet all the brothers with a sacred kiss. <sup>27</sup>I am putting you under oath before the Lord, that this letter be read to all the brothers. <sup>28</sup>The grace of our Lord Jesus Christ be with you.



# 2

## *Thessalonians*

**1** Paul and Silas and Timothy, to the called-out Thessalonians, in God our Father and the Lord Jesus Christ: <sup>2</sup>grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup>We are obligated to thank God always for you, brothers, as is proper, because your faith grows abundantly, and the love of each one of you abounds for one another. <sup>4</sup>We ourselves are boasting about you among God's congregations, because of your patient endurance and faith in all your persecutions and troubles which you are enduring. <sup>5</sup>These are evidences of God's righteous judgment, that you may be counted worthy of God's kingdom, for which you are suffering.

<sup>6</sup>Indeed it is right for God to repay trouble to those troubling you, <sup>7</sup>and relief to you with us, who are troubled, when the Lord is revealed from heaven with the angels of his power <sup>8</sup>in flaming fire. He will punish those who do not know God, and who do not obey the gospel of our Lord Jesus. <sup>9</sup>They will suffer eternal ruin, and exclusion from the Lord's face, and from the splendor of his might, <sup>10</sup>when he comes to be honored among his saints, and to be admired in that day by all who have believed (because our testimony to you was believed).

## 2 THESSALONIANS 1:11

<sup>11</sup>We always pray this for you, that our God may count you worthy of his calling, and fulfill every desire of goodness and work of faith with power, <sup>12</sup>that the name of our Lord Jesus may be honored among you, and you in him, according to the grace of our God and of the Lord Jesus Christ.

**2** Now concerning the coming of our Lord Jesus Christ, and our being gathered together to him, we beseech you, brothers, <sup>2</sup>that you not be quickly shaken in mind, or be alarmed (either by the Spirit, or by a message, or by a letter as from us), as though the day of the Lord has come. <sup>3</sup>Let no one deceive you in any way, because the apostasy will come first, and the man of lawlessness (the son of destruction) will be disclosed. <sup>4</sup>He opposes and exalts himself above everything that is called God or an object of worship, so that he sits in God's temple, proclaiming himself to be God.

<sup>5</sup>Do you not remember that, when I was still with you, I was telling you these things? <sup>6</sup>Now you know that which restrains, so that he might be disclosed in his own time, <sup>7</sup>for the mystery of lawlessness is already working, but only until he who now restrains is out of the way.

<sup>8</sup>Then the lawless one will be disclosed, whom the Lord Jesus will slay by the breath of his mouth, and will destroy by the brightness of his coming. <sup>9</sup>The coming of the lawless one is according to Satan's working, with all power and signs and lying wonders, <sup>10</sup>and with every deceit of wrongdoing in those who are perishing, because they received not the love of the truth, that they might be saved. <sup>11</sup>On account of this, God sends to them a working of error, that they should believe a lie, <sup>12</sup>in order that they all might be judged who believed not the truth, but enjoyed wrongdoing.

<sup>13</sup>And we are obligated to thank God always for you, brothers, dear to the Lord, because God has chosen you as firstfruits for salvation in consecration by the Spirit, and

in the belief of the truth. <sup>14</sup>He called you to this through our gospel to the gaining of the splendor of our Lord Jesus Christ. <sup>15</sup>Therefore, brothers, stand fast, and hold on to the traditions which you were taught, whether through speech, or through our letter.

<sup>16</sup>May our Lord Jesus Christ himself, and God our Father, who loved us, and gave eternal encouragement and good hope through grace, <sup>17</sup>encourage your hearts, and establish you in every good work and word.

**3** Finally, brothers, pray for us, that the Lord's message may run and be honored, even as with you, <sup>2</sup>and that we may be delivered from unreasonable and wicked men, for the faith is not in all. <sup>3</sup>But the Lord is faithful, who will establish and guard you from the Evil One. <sup>4</sup>And we have confidence in the Lord about you, that you are doing and will do what we command. <sup>5</sup>May the Lord guide your hearts into the love of God, and into the patience of Christ.

<sup>6</sup>Now we command you, brothers, in the name of the Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not after the tradition which you received from us. <sup>7</sup>You yourselves know how you must imitate us, because we were not disorderly among you, <sup>8</sup>neither did we freely eat anyone's bread. But in labor and wearisome toil, we worked night and day, so as not to burden any of you.

<sup>9</sup>It is not that we do not have the right, but that we might make ourselves an example to you, that you should imitate us. <sup>10</sup>When we were with you, we commanded you, that if anyone does not wish to work, neither let him eat. <sup>11</sup>We hear that certain ones among you are walking disorderly, working at nothing, but are busybodies. <sup>12</sup>Now we command in the Lord Jesus and exhort such people as these, that they should eat their own bread, working quietly.

## 2 THESSALONIANS 3:13

<sup>13</sup>And you, brothers, do not tire in doing what is excellent. <sup>14</sup>If any one does not obey our message through this letter, take note of him, and do not associate with him, that he may be made ashamed. <sup>15</sup>However, do not count him as an enemy, but admonish him as a brother.

<sup>16</sup>May the Lord of peace himself give you peace always in every way. The Lord be with you all. <sup>17</sup>The salutation of Paul, with my hand, which is the sign in every letter, so I write. The grace of our Lord Jesus Christ be with all of you.

# 1 Timothy

**1** Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus our hope, <sup>2</sup>to Timothy, my true child in the faith: grace, mercy, and peace from God our Father and Christ Jesus our Lord.

<sup>3</sup>As I went to Macedonia, I exhorted you to stay in Ephesus, that you might charge certain ones not to teach a different doctrine, <sup>4</sup>neither to give attention to myths and endless genealogies, which bring about arguments, rather than God's training that is in the faith. <sup>5</sup>The aim of the commandment is love from a pure heart and from a good conscience and from a sincere faith. <sup>6</sup>Some have deviated from these, and have strayed after empty talk, <sup>7</sup>wanting to be teachers of the law, but understanding neither what they are saying, nor the things about which they are so sure.

<sup>8</sup>We know that the law is good, if anyone uses it lawfully. <sup>9</sup>We know that the law was not appointed for the upright, but for the lawless and unruly, for the godless and sinners, for the unholy and irreligious, for murderers of fathers and murderers of mothers, for manslayers, <sup>10</sup>for fornicators, for homosexuals, for kidnappers, for liars, for perjurers, and if there is any other thing which opposes healthful teaching, <sup>11</sup>according to the glorious gospel of the blessed God, with which I was entrusted.

<sup>12</sup>I thank him who has enabled me, Christ Jesus our Lord, because he considered me faithful, and placed me in service. <sup>13</sup>Formerly I was a blasphemer and a persecutor

## 1 TIMOTHY 1:14

and a violent man, but I received mercy, because I acted ignorantly in unbelief, <sup>14</sup>and the grace of our Lord overflowed with the faith and love that are in Christ Jesus.

<sup>15</sup>This saying is reliable, and deserving of full acceptance: that Christ Jesus came into the world to save sinners, of whom I am the worst. <sup>16</sup>But, on account of this, I received mercy, so that in me as the worst, Christ Jesus might display all his patience, as an example for those who believe on him for eternal life. <sup>17</sup>Now to the King of the ages, immortal, invisible, the only God, are the honor and praise forever and ever, amen!

<sup>18</sup>I commit to you this charge, my child Timothy, in accordance with the prophecies which pointed to you, that by them you might fight the good fight, <sup>19</sup>holding faith and a good conscience. Some have rejected these, and have shipwrecked their faith, <sup>20</sup>of whom are Hymeneus and Alexander, whom I have delivered to Satan, that they may be taught not to blaspheme.

**2** First of all, I urge you to make supplications, prayers, intercessions, and thanksgivings for all men, <sup>2</sup>for kings and all in authority, that we may lead a peaceful and quiet life in all godliness and proper conduct. <sup>3</sup>This is excellent and acceptable before God our Savior, <sup>4</sup>who wants all men to be saved, and to come to a knowledge of the truth.

<sup>5</sup>There is one God, and there is one mediator between God and men, the man Christ Jesus, <sup>6</sup>who gave himself as the ransom for all, the witness at the proper time. <sup>7</sup>I was appointed for him a preacher and an apostle (I speak the truth, I am not falsifying), a teacher of the Gentiles in faith and truth.

<sup>8</sup>I will that the men pray in every place, lifting up holy hands without anger and argument; <sup>9</sup>and, in the same way, that the women adorn themselves with appropriate apparel, in modesty and good sense; not with elaborate hair styles, and gold or pearls or expensive

clothing, <sup>10</sup>but through good works, which befit women professing godliness.

<sup>11</sup>Let the woman learn in quietness in all subjection. <sup>12</sup>I do not permit a woman to teach or to have authority over a man, but to be in quietness, <sup>13</sup>for Adam was first formed, and then Eve. <sup>14</sup>Adam was not deceived, but the woman being deceived was in the transgression. <sup>15</sup>However, she will be saved through child-bearing if they continue in faith and love and dedication with good sense.

**3** This saying is reliable, if a man aspires to be an overseer, he desires a noble work. <sup>2</sup>The overseer must be above reproach, the husband of one wife, clear-headed, sensible, orderly, hospitable, able in teaching, <sup>3</sup>not given to wine, not quick-tempered, but gentle, not contentious, not greedy for money, <sup>4</sup>ruling his own family well, having his children in subjection with all respectfulness. <sup>5</sup>(If anyone does not know how to rule his own family, how will he take care of the congregation of God?) <sup>6</sup>He must not be a novice, lest he might become puffed up, and fall into the devil's condemnation. <sup>7</sup>Also he must have a good reputation among those who are outside, lest he fall into disgrace, and the devil's trap.

<sup>8</sup>Likewise, the deacons must be respectful, not double-tongued, not fond of much wine, not greedy for money, <sup>9</sup>holding the mystery of the faith in a pure conscience. <sup>10</sup>Let these first be tested, then let them serve, being blameless. <sup>11</sup>Likewise, their wives must be respectful, not slanderous, self-controlled, faithful in all things. <sup>12</sup>Let the deacons be husbands of one wife, ruling well their children and their own families. <sup>13</sup>They who have served well gain for themselves an excellent standing, and great boldness in the faith that is in Christ Jesus.

<sup>14</sup>I am writing these things, hoping to come to you right away, <sup>15</sup>but if I am delayed, that you may know how you must conduct yourself in God's family, who are the

## 1 TIMOTHY 3:16

called-out people of the living God, the pillar and foundation of the truth.

<sup>16</sup>Undeniably, the mystery of religion is great: he was revealed in the flesh, justified in the spirit, seen by angels, preached among the Gentiles, believed on in the world, received into glory.

**4** The Spirit speaks explicitly that in the future some will fall away from the faith, embracing deceitful spirits and demonic doctrines, <sup>2</sup>speaking lies in hypocrisy, having their conscience seared, <sup>3</sup>forbidding to marry, abstaining from foods, which God created for acceptance with thanksgiving by the ones who believe and have known the truth. <sup>4</sup>Every creature of God is good, and when it is received with thanksgiving, nothing is rejected. <sup>5</sup>It is set apart by God's teaching and prayer.

<sup>6</sup>As you point out these things to the brothers, you will be a noble servant of Jesus Christ, training them in words of the faith, and in the precious teaching which you have followed. <sup>7</sup>Stay away from worldly and silly tales, and train yourself in godliness, <sup>8</sup>for bodily training is scarcely profitable, but godliness is profitable for all things, having promise of life both now and hereafter. <sup>9</sup>This saying is reliable, and deserving of full acceptance, <sup>10</sup>for which we labor and exert ourselves, because we have hoped in the living God, who is the Savior of all men, especially of the ones who believe.

<sup>11</sup>Charge and teach these things. <sup>12</sup>Let no one look down on you because you are young, but be an example of the believers in speech, in conduct, in love, in faith, in purity. <sup>13</sup>Until I come, apply yourself to reading, to encouragement, to teaching. <sup>14</sup>Do not neglect the gift which is in you, which was given to you through prophecy with the laying on of the hands of the eldership. <sup>15</sup>Be diligent in these things, and be absorbed in them, so that your progress may be known to all. <sup>16</sup>Pay constant attention to yourself, and to the teaching; continue in them, for by



doing this, you will save both yourself and the ones who hear you.

**5** Do not reprimand an older man, but intreat him as a father; the younger men as brothers; <sup>2</sup>the older women as mothers; the younger women as sisters in all purity. <sup>3</sup>Honor true widows. <sup>4</sup>If a widow has children or grandchildren, let them first learn to show respect to their own family, and to repay their parents, for this is pleasing in God's sight.

<sup>5</sup>The true widow has been left alone; she hopes in God, and continues in supplications and prayers night and day. <sup>6</sup>But she who lives in self-indulgence, although living, is dead. <sup>7</sup>Command these things, that they may be blameless. <sup>8</sup>If anyone does not provide for his own, especially his own family, he has denied the faith and is worse than an unbeliever.

<sup>9</sup>Let not a widow under sixty years of age be enrolled, having been the wife of one man, <sup>10</sup>with a reputation for excellent deeds: if she has reared children, if she has been hospitable, if she has washed the saints' feet, if she has helped those in trouble, if she has devoted herself to every good work. <sup>11</sup>Reject younger widows, for when they are drawn from Christ by fleshly impulses, they want to marry, <sup>12</sup>having condemnation, because they have rejected their first faith. <sup>13</sup>At the same time, they learn to be idle, going house to house; and not only idle, but tattlers also and busybodies, saying things they should not.

<sup>14</sup>Therefore, I want the younger women marry, to bear children, to manage the household, and to give no occasion for criticism, <sup>15</sup>for some already have gone astray after Satan. <sup>16</sup>If any woman who believes has widows, let her help them, and do not let the congregation be burdened, that it may help true widows.

<sup>17</sup>Let the elders who rule well be considered worthy of a double honorarium, especially those engaged in speaking and teaching; <sup>18</sup>for the scripture says, "You shall not

## 1 TIMOTHY 5:19

muzzle the threshing ox," and "A worker is worthy of his pay." <sup>19</sup>Do not acknowledge a charge against an elder except on the testimony of two or three witnesses. <sup>20</sup>Correct publicly the ones who are sinning, that the rest may fear.

<sup>21</sup>I charge you in the sight of God, and of Christ Jesus, and of the chosen angels, to observe these things without prejudice, doing nothing in favoritism. <sup>22</sup>Do not place hands on anyone without deliberation; do not participate in the sins of others; keep yourself pure. <sup>23</sup>Do not drink water any longer, but use a little wine because of your stomach and your frequent illnesses.

<sup>24</sup>The sins of some men are out in the open, going before to the judgment, but others show up later. <sup>25</sup> Likewise, honorable deeds are also out in the open; otherwise, they cannot be hidden.

**6** Let slaves under the yoke consider their own masters as worthy of all honor, so that God's name and the teaching be not defamed. <sup>2</sup>Let them not despise believing masters, because they are brothers. Rather, let them serve, for the ones who benefit from the service are beloved believers.

<sup>3</sup>Teach these things, and encourage. If any one teaches differently, and does not agree with the wholesome words of our Lord Jesus Christ, and with godly teaching, <sup>4</sup>he is puffed up, understanding nothing. He has an unhealthy desire for arguments and word-battles, from which come envy, strife, hurtful talk, evil suspicions, <sup>5</sup>and wranglings of men ruined in mind, without the truth, supposing that godliness is a means of gain.

<sup>6</sup>But godliness with contentment is great gain, <sup>7</sup>for we brought nothing into the world and can take nothing out; <sup>8</sup>and since we have food and clothes, let us be content with these. <sup>9</sup>Those wanting to be rich fall into temptation and a trap, and into many senseless and harmful lusts, which drown men in destruction and ruin. <sup>10</sup>A root of all evils is the love of money, after which some have striven,

and have wandered away from the faith, and have stabbed themselves through with many sorrows.

<sup>11</sup>But you, man of God, run from these things; and strive for righteousness, godliness, faith, love, patient endurance, and gentleness. <sup>12</sup>Fight the noble fight of faith. Lay hold of eternal life, for which you were called, and you made the precious confession in the sight of many witnesses. <sup>13</sup>I charge you in the sight of God (who makes all things live), and of Christ Jesus (who before Pontius Pilate made the precious confession), <sup>14</sup>that you keep the commandment without blemish and without reproach, until the appearance of our Lord Jesus Christ. <sup>15</sup>This the blessed and only Sovereign, the King of kings, and the Lord of lords, will display at the proper time. <sup>16</sup>He is the only immortal being, living in unapproachable light, whom no human has or can see! To him is the honor and strength eternal! Amen.

<sup>17</sup>Charge the rich in this world neither to be proud, nor to put their hope in uncertain riches, but in God who richly supplies to us all things for enjoyment; <sup>18</sup>that they work that which is good; that they be rich in kind deeds, willing to give and to share, <sup>19</sup>laying up in store for themselves an excellent foundation for the future, that they may lay hold on the true life.

<sup>20</sup>Timothy, guard the deposit entrusted to you, avoiding profane and empty talk, and contradictions of knowledge falsely so called. <sup>21</sup>Some give themselves out as experts in these, and have deviated from the faith. Grace be with you.

# 2 Timothy

**1** Paul, an apostle of Christ Jesus by God's will, according to the promise of life which is in Christ Jesus, **2**to my beloved child Timothy: grace, mercy, and peace from God the Father and Christ Jesus our Lord.

**3**I thank God (whom I serve from my forefathers with a pure conscience), constantly remembering you in my prayers night and day, **4**longing to see you (remembering your tears) that I may be filled with joy. **5**I remember the sincere faith which is in you, dwelling first in your grandmother Lois, and in your mother Eunice, and I am confident that it is in you also.

**6**For this cause I remind you to rekindle God's gift, which is yours by the laying on of my hands. **7**God did not give us a spirit of cowardice, but of power and love and good sense. **8**Therefore, do not be ashamed either of the testimony of our Lord, or of me his prisoner, but join with me in suffering for the gospel, according to God's power.

**9**He saved us, and called us with a sacred calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, **10**and has now been revealed through the appearance of our Savior Christ Jesus. He has indeed abolished death, and has brought to light life and immortality through the gospel, **11**for which I was appointed a preacher and an apostle and a teacher. **12**On account of this I am suffering these things, but I am not ashamed, for I know him whom

I have trusted, and I am confident that he can guard the deposit which I have entrusted with him until that day.

<sup>13</sup>Hold the pattern of wholesome words, which you have heard from me in the faith and love that are in Christ Jesus. <sup>14</sup>Guard the precious deposit entrusted to you through the Holy Spirit who lives in us.

<sup>15</sup>You know this, that all who are in Asia have abandoned me (of whom are Phygelus and Hermogenes). <sup>16</sup>May the Lord grant mercy to the house of Onesiphorus, because he often refreshed me, and was not ashamed of my chains. <sup>17</sup>When he was in Rome, he searched diligently and found me. <sup>18</sup>May the Lord grant that he may find mercy from the Lord in that day. You know very well the ways he served me in Ephesus.

**2** You, therefore, my child, be strong in the grace that is in Christ Jesus. <sup>2</sup>The things you have heard from me, through many witnesses, entrust to reliable men, who will be able to teach others also. <sup>3</sup>Suffer hardship with me as a good soldier of Christ Jesus. <sup>4</sup>No soldier involves himself with this life's affairs, that he may please the one who enlisted him. <sup>5</sup>Also, if one enters an athletic contest, he cannot win, unless he follows the rules. <sup>6</sup>The working farmer ought to be the first to share in the harvest.

<sup>7</sup>Give attention to what I am saying, for the Lord will give you understanding in everything. <sup>8</sup>Keep in mind that Jesus Christ, of David's offspring, was raised from the dead according to my gospel, <sup>9</sup>for which I suffer wicked treatment, even to bonds, as a criminal. But God's message is not bound! <sup>10</sup>Because of this, I endure all things for the sake of the chosen ones, that they may obtain the salvation in Christ Jesus with eternal splendor.

<sup>11</sup>This saying is reliable: if we die with him, we will also live with him; <sup>12</sup>if we endure, we will also reign with him; if we deny him, he will also deny us; <sup>13</sup>if we are unreliable, he continues to be reliable, for he cannot deny himself.

## 2 TIMOTHY 2:14

<sup>14</sup>Remind them of these things, charging them before God to shun word-battles, which are useful for nothing, but which ruin the listeners. <sup>15</sup>Do your best to present yourself approved to God, an unashamed workman, interpreting correctly the message of truth. <sup>16</sup>Avoid profane and empty babblings, for they lead on to more godlessness. <sup>17</sup>Their message will spread as gangrene, of whom are Hymeneus and Philetus, <sup>18</sup>who have deviated from the truth, saying that the resurrection has already taken place; and they are overturning the faith of some.

<sup>19</sup>However, God's foundation stands solid, having this certification, "The Lord knows those who are his," and "Let everyone calling on the Lord's name depart from wrongdoing." <sup>20</sup>In a great house, there are not only vessels of gold and silver, but also of wood and clay; some indeed are special, and some for every day use. <sup>21</sup>Therefore, if one cleanses himself from these, he will be a special vessel, set apart, useful to the Master, prepared for every good work.

<sup>22</sup>Shun youthful lusts, and pursue righteousness, faith, love, and peace with all those who call upon the Lord out of a pure heart. <sup>23</sup>Keep away from foolish and stupid questions, knowing that they breed quarrels. <sup>24</sup>The Lord's slave must not be quarrelsome, but be kind to all, able in teaching, patient, <sup>25</sup>gently correcting the opponents. Perhaps God may give them a change of heart to the acknowledgement of the truth, <sup>26</sup>and that they may regain good sense, and escape the devil's trap, who captured them for his purpose.

**3** Know this, that in the last days the times will be difficult. <sup>2</sup>Men will be lovers of self, lovers of money, conceited, arrogant, blasphemous, disobedient to parents, unthankful, unholy, <sup>3</sup>without love for family, irreconcilable, slanderers, uncontrollable, savage, haters of goodness, <sup>4</sup>betrayers, headstrong, puffed up, lovers of pleasure rather

than lovers of God, <sup>5</sup>holding to a form of religion, but denying its power. Turn away from these!

<sup>6</sup>Some of these sneak into houses and captivate weak women, overwhelmed in sins, led by various kinds of desires, <sup>7</sup>always learning, but never able to come to a knowledge of the truth. <sup>8</sup>These men oppose the truth in the same way that Jannes and Jambres opposed Moses. They are depraved in mind, and worthless concerning the faith. <sup>9</sup>They will make no further progress, for their stupidity will be apparent to all, as also was theirs.

<sup>10</sup>But you have closely followed my teaching, manner of life, purpose, faith, patience, love, steadfastness <sup>11</sup>in persecutions and sufferings, such as came to me in Antioch, Iconium, and Lystra; which persecutions I endured; and the Lord delivered me from all of them.

<sup>12</sup>All those wanting to live godly in Christ Jesus will be persecuted. <sup>13</sup>Wicked men and impostors will become worse, deceiving and being deceived. <sup>14</sup>But you stay firm in what you have learned, and in the things of which you have been assured, knowing from whom you have learned them; <sup>15</sup>and that from a child you have known the holy scriptures, which are able to make you wise toward salvation through faith which is in Christ Jesus. <sup>16</sup>Every scripture is God-breathed and profitable for teaching, for reproof, for correction, and for instruction in righteousness, <sup>17</sup>that the man of God may be equipped, completely furnished for every good work.

**4** I charge you in the sight of God, and of Christ Jesus (who shall judge the living and the dead), and by his appearance and his kingdom: <sup>2</sup>proclaim the message! Be ready in good and bad times. Correct, reprove, and encourage with all patience and teaching; <sup>3</sup>for the time will be when they will not tolerate wholesome teaching. According to their own desires, they will accumulate for themselves teachers, to have their ears tickled. <sup>4</sup>They will turn away their ears from the truth, and will go astray after myths.

## 2 TIMOTHY 4:5

<sup>5</sup>But you be alert in all things, suffer wicked treatment, do the work of an evangelist, fulfill your service.

<sup>6</sup>I am already being poured out as a drink-offering, and the time of my death is near. <sup>7</sup>I have fought a noble fight, I have finished the race, I have kept the faith. <sup>8</sup>Therefore, a crown of righteousness is laid up for me, which the Lord, the righteous judge, will give to me in that day; yet not to me only, but also to all those who have loved his appearance.

<sup>9</sup>Do your best to come to me right away. <sup>10</sup>Demas has deserted me, having loved this present world, and has gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia. <sup>11</sup>Only Luke is with me. Receive Mark and bring him with you, for he is useful to me in the service.

<sup>12</sup>I have sent Tychicus to Ephesus. <sup>13</sup>When you come, bring the coat which I left at Troas with Carpus, and the scrolls, especially the parchments. <sup>14</sup>Alexander the copper-smith has harmed me often; the Lord will repay him according to his works. <sup>15</sup>Avoid him, for he has greatly opposed our words.

<sup>16</sup>No one stood by me during my first defense, but everyone deserted me. May it not be held against them. <sup>17</sup>But the Lord stood beside me and strengthened me, that the preaching might be fully proclaimed through me, and that all the Gentiles might hear, and I was rescued from the lion's mouth. <sup>18</sup>The Lord will rescue me from every wicked work, and will save me in his heavenly kingdom. To him is the praise forever and ever, amen.

<sup>19</sup>Greet Prisca and Aquila, and the house of Onesiphorus. <sup>20</sup>Erastus remained at Corinth, and I left Trophimus sick at Miletus. <sup>21</sup>Do your best to come before winter. Eubulus and Pudens and Linus and Claudia and all the brothers greet you. <sup>22</sup>May the Lord be with your spirit. Grace be with you.



# Titus

**1** Paul, God's slave, and an apostle of Jesus Christ, according to the faith of God's chosen ones, and the knowledge of the truth which is according to godliness, <sup>2</sup>in hope of eternal life, which God who cannot lie promised before eternal times; <sup>3</sup>and at the proper time he revealed his message in the preaching which has been entrusted to me, according to the commandment of God our Savior, <sup>4</sup>to Titus, my true child according to the common faith: grace and peace from God the Father and Christ Jesus our Savior.

<sup>5</sup>Because of this, I left you in Crete that you might set in order the things that are lacking, and appoint elders in every city, as I had charged you: <sup>6</sup>if any is blameless, the husband of one wife, having believing children, not accused of debauchery or disobedience. <sup>7</sup>An overseer, God's trustee, must be blameless, not self-willed, not prone to anger, not given to winc, not quick-tempered, not given to shameful gain, <sup>8</sup>but hospitable, a lover of goodness, sensible, upright, holy, self-controlled, <sup>9</sup>firmly holding the reliable message, according to the teaching, that he may be able both to encourage by wholesome teaching, and to correct the ones who contradict.

<sup>10</sup>There are many unruly deceivers who talk idly, especially of the circumcision, <sup>11</sup>whom it is necessary to silence. They overturn whole houses, teaching for shameful gain things which are not allowed. <sup>12</sup>A certain one of their own prophets said, "Cretans are always liars, evil beasts,

## TITUS 1:13

idle gluttons.” <sup>13</sup>This testimony is true, so rebuke them sharply, that they may be healthy in the faith, <sup>14</sup>not clinging to Jewish myths and commandments of men who are turning away from the truth.

<sup>15</sup>All things are pure to those who are pure, but nothing is pure to the unbelieving and defiled. Both their mind and conscience are defiled. <sup>16</sup>They profess that they know God, but in works they deny him, being detestable and disobedient and unfit for any good work.

**2** But you speak the things which befit healthful teaching: <sup>2</sup>that the elderly men be clear-headed, reverent, sensible, healthy in the faith, in love, and in patient endurance; <sup>3</sup>that the elderly women likewise be reverent in behavior, not slanderers, not enslaved to much wine, teachers of things honorable; <sup>4</sup>that they train the young women to love their husbands, to love their children, <sup>5</sup>to be sensible, pure, keepers of the home, good, obedient to their own husbands, so that God’s message be not slandered. <sup>6</sup>Encourage the younger men to be sensible.

<sup>7</sup>Make yourself a model of noble deeds in everything. In teaching display soundness, reverence, <sup>8</sup>wholesome speech that is above criticism, in order that the opponent will be ashamed, having nothing bad to say about us.

<sup>9</sup>Encourage slaves to be in subjection to their own masters in everything, to be well-pleasing, not talking back, <sup>10</sup>not stealing; but displaying all good faithfulness, that they may adorn the teaching of God our Savior in all things.

<sup>11</sup>The saving grace of God has been revealed to all men, <sup>12</sup>instructing us that we should deny irreverence and worldly lusts, and live sensibly, uprightly, and reverently in this present world, <sup>13</sup>looking for the blessed hope and the glorious appearance of our great God and Savior, Jesus Christ, <sup>14</sup>who gave himself in our behalf, that he might set us free from all lawlessness, and purify for himself a special people, zealous of noble deeds.

<sup>15</sup>Speak these things, and encourage, and correct with all authority. Let no one disregard you.

**3** Remind them to be subject to rulers and authorities; to obey; to be ready for every good work; <sup>2</sup>to speak hurtfully of no one; to be peaceable and considerate, showing all gentleness to all men. <sup>3</sup>We ourselves formerly were foolish, disobedient, deceived, enslaved to lusts and various pleasures, living in malice and envy, hateful and hating one another. <sup>4</sup>But when God our Savior revealed his kindness and love for man, <sup>5</sup>he saved us, not by works of righteousness which we had done, but according to his mercy, through the bath of the new birth and the renewal of the Holy Spirit, <sup>6</sup>whom he has richly poured out on us through Jesus Christ our Savior, <sup>7</sup>in order that, having been justified by his grace, we might become heirs according to the hope of eternal life.

<sup>8</sup>This saying is reliable, and I want you to speak confidently on these things, that those who have believed in God might busy themselves in good works. These are honorable and profitable to men; <sup>9</sup>but shun foolish questions and genealogies and strife and contentions about the law, for they are harmful and futile. <sup>10</sup>After a first and second warning, keep away from a factious man, <sup>11</sup>knowing that such a one is perverted and sins, being self-condemned.

<sup>12</sup>When I send Arternas to you, or Tychicus, do your best to come to me at Nicopolis, for I have decided to spend the winter there. <sup>13</sup>Do your best to help Zenas the attorney and Apollos on their way, so that they lack nothing. <sup>14</sup>Let our people learn to busy themselves in good works, for pressing needs, that they be not unfruitful.

<sup>15</sup>All those with me greet you. Greet the ones who love us in faith. Grace be with all of you.

# *Philemon*

Paul, a prisoner for Christ Jesus, and Timothy the brother, to Philemon, our beloved fellow worker, <sup>2</sup>and to Apphia the sister, and to our fellow soldier Archippus, and to the congregation in your house: <sup>3</sup>grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>4</sup>I always thank God for you, mentioning you in my prayers, <sup>5</sup>hearing of your love and of your faithfulness to the Lord Jesus, and to all the saints, <sup>6</sup>that the sharing of your faith may be active in the recognition of every good thing that is ours in Christ. <sup>7</sup>I have profound joy and encouragement in your love, brother, because the hearts of the saints have been refreshed through you.

<sup>8</sup>Though I have much boldness in Christ to command you what is proper, <sup>9</sup>yet because of love I rather request, being such a one as Paul, an old man, and now a prisoner of Christ Jesus. <sup>10</sup>I request you, concerning my child Onesimus, whom I have begotten in my bonds, <sup>11</sup>who was once useless to you, but now is useful both to you and to me, <sup>12</sup>whom I am returning to you, that is, my own heart. <sup>13</sup>I was wanting to keep him for myself, that on your behalf he might serve me in the bonds of the gospel. <sup>14</sup>But I did not want to do anything without your permission, so that your goodness might not be compulsory, but voluntary.

<sup>15</sup>Perhaps he has been away from you for a short time that you might have him back always, <sup>16</sup>no longer as a slave, but more than a slave, a beloved brother, especially

to me, and how much more to you, both in the flesh and in the Lord.

<sup>17</sup>If, therefore, you count me as a partner, receive him as you would me. <sup>18</sup>If he has wronged you or owes anything, put this to my account. <sup>19</sup>I, Paul, write it with my hand: I will repay it. (I do not want to say to you, that you owe to me your own self). <sup>20</sup>Yes, brother, may I have your help in the Lord! Refresh my heart in Christ.

<sup>21</sup>In my confidence of your obedience, I am writing to you, knowing that you will do more than I say. <sup>22</sup>At the same time, also prepare a room for me, for I hope that through your prayers I will be granted to you. <sup>23</sup>Epaphras, my fellow prisoner in Christ Jesus, sends you a greeting, <sup>24</sup>along with Mark, Aristarchus, Demas, and Luke, my fellow workers. <sup>25</sup>May the grace of our Lord Jesus Christ be with your spirit.

# Hebrews

**1** Long ago, God spoke to the fathers by the prophets at various times and in many ways; <sup>2</sup>but in these last days he has spoken to us by his Son, whom he has appointed the heir of all things, by whom also he made the worlds. <sup>3</sup>He is the radiance of his splendor, and the exact expression of his nature, and he bears up the universe by his mighty word.

After he made a cleansing of sins, he sat at the right hand of the Majesty in heaven, <sup>4</sup>having become so much superior to the angels, because he has inherited a more excellent name than they. <sup>5</sup>Has he spoken to any angel at any time, saying, "You are my Son! I have begotten you today," and again, "I will be a Father to him, and he will be a Son to me"? <sup>6</sup>And again, when he brought the firstborn into the world, he says, "Let all the angels of God worship him."

<sup>7</sup>Concerning the angels he says, "He makes his angels winds, and his servants a flaming fire," <sup>8</sup>but to the Son he says,

Your throne, O God, is forever and ever, and the scepter of righteousness is the scepter of your kingdom.

<sup>9</sup>You have loved righteousness and hated iniquity. Therefore God, even your God, has anointed you with the oil of gladness above your fellows.

<sup>10</sup>And,

In the beginning, Lord, you laid the earth's foundation, and the heavens are the works of your hands: <sup>11</sup>they

will perish, but you remain; they all will become old as a garment, <sup>12</sup>and as a coat you will roll them up, and as a garment they will be altered; but you are the same, and your years will not cease.

<sup>13</sup>Has he spoken to any angel at any time, saying, "Sit at my right hand, until I make your enemies your footstool"? <sup>14</sup>Are they not all ministering spirits sent out to serve the ones who are to inherit salvation?

**2** Therefore, we must all the more hold on to the things which we have heard, lest we drift away. <sup>2</sup>If the message spoken by angels was verified, and every transgression and disobedience received just punishment, <sup>3</sup>how shall we escape if we neglect so great a salvation? It was spoken first by the Lord, and it has been verified to us by them who heard him, <sup>4</sup>God bearing witness with them, both by signs and wonders and various miracles and distributions of the Holy Spirit, according to his will.

<sup>5</sup>He did not subject to angels the coming world, of which we speak, <sup>6</sup>but a certain one somewhere testified, saying,

What is a man, that you remember him, or a son of man, that you visit him? <sup>7</sup>You made him a little lower than the angels. You crowned him with glory and honor. <sup>8</sup>You placed everything in subjection under his feet.

In his subjecting everything to him, he left nothing not subject to him; yet now we do not see everything subject to him. <sup>9</sup>But we see Jesus, made "a little lower than the angels" because of the suffering of death (that by God's grace he might taste of death in behalf of everyone), crowned with splendor and honor.

<sup>10</sup>It was proper for him (by whom and for whom are all things), in leading many children to glory, to make the originator of their salvation complete through sufferings.

<sup>11</sup>Both he who consecrates, and they who are consecrated, are all of one, and so he is not ashamed to call them

## HEBREWS 2:12

brothers, <sup>12</sup>saying, "I will proclaim your name to my brothers. I will sing hymns of praise to you among the called-out people." <sup>13</sup>And again, "I will trust him," and again, "Here am I, and the children whom God has given to me."

<sup>14</sup>Since the children partake of flesh and blood, he also partook of them, that through death he might conquer him who has the power of death, that is, the devil, <sup>15</sup>and that he might deliver those who through fear of death had always lived in slavery.

<sup>16</sup>It is certain that he does not help angels, but he helps Abraham's offspring. <sup>17</sup>Therefore he was obligated in all things to become like his brothers, so that he might become a merciful and faithful high priest before God, to make satisfaction for the sins of the people. <sup>18</sup>Since he himself has suffered being tempted, he is able to help those who are being tempted.

**3** Therefore, dedicated brothers, partakers of the heavenly calling, consider Jesus, the apostle and high priest of our profession: <sup>2</sup>he was faithful to the one who appointed him, as Moses also was in all his house. <sup>3</sup>He was considered worthy of more glory than was Moses, just as he who builds a house has more honor than the house.

<sup>4</sup>Every house is built by someone, and he who built all things is God. <sup>5</sup>Moses was indeed faithful as a servant in all his house, for a testimony of things to be spoken; <sup>6</sup>but Christ as a Son over his house, whose house we are, if we hold fast our courage and confidence of hope. <sup>7</sup>Therefore, as the Holy Spirit says,

Today, if you hear his voice, <sup>8</sup>do not harden your hearts, as in the rebellion in the day of the desert trial. <sup>9</sup>Your fathers tested and tried me, and saw my works <sup>10</sup>forty years. So I was angry with that generation, and said, "They always go astray in their hearts, and they have not known my ways. <sup>11</sup>As I swore in my wrath, they shall not enter my rest."



<sup>12</sup>Beware, brothers, lest there be in any of you an evil and disbelieving heart, in departing from the living God. <sup>13</sup>Encourage one another daily, while it is called "Today," lest any of you becomes hardened by the deceitfulness of sin, <sup>14</sup>for we have become partakers of Christ, if we hold fast to the end the firm beginning of our confidence.

<sup>15</sup>There is the saying, "Today if you hear his voice, do not harden your hearts, as in the rebellion." <sup>16</sup>Who rebelled when they heard? Indeed, did not all they who came out of Egypt by Moses? <sup>17</sup>With whom was he angry forty years? Was it not with those who had sinned, whose bodies fell in the desert? <sup>18</sup>To whom did he swear they would not enter his rest, except the disobedient? <sup>19</sup>We see that because of unbelief they could not enter.

**4** Since the promise of entering his rest is still open, let us therefore fear, lest anyone of you should fall short of it. <sup>2</sup>We have had the good news proclaimed to us, as they did; but the message that was heard did not benefit them, since it was not united with faith in the ones who heard. <sup>3</sup>We who have faith do enter the rest, as it was said, "As I swore in my wrath, they shall not enter my rest," although the works had been done from the foundation of the world.

<sup>4</sup>He has spoken somewhere of the seventh day in this way, "And God rested on the seventh day from all his works," <sup>5</sup>and in this place again, "They shall not enter my rest." <sup>6</sup>Therefore, it remains that some would enter his rest, although the ones who first had the good news proclaimed to them did not enter, because of unbelief. <sup>7</sup>Again he has appointed a certain day, "Today" (speaking in David, after so long a time, as it was previously said), "Today, if you hear his voice, do not harden your hearts."

<sup>8</sup>If Joshua had given them rest, he would not afterward have spoken of another day. <sup>9</sup>Therefore, a sabbath rest remains for God's people. <sup>10</sup>He who has entered his rest also himself has rested from his works, as God did from

## HEBREWS 4:11

his own. <sup>11</sup>Therefore, let us be diligent to enter that rest, lest anyone should fall, after the same pattern of disobedience.

<sup>12</sup>The Word of God is living and active, sharper than any two-edged sword, penetrating to a separation of soul and spirit, of joints and marrow, and is able to judge the heart's thoughts and intentions. <sup>13</sup>No creature is hidden from him, but all things are laid bare and exposed to the eyes of him with whom we must reckon.

<sup>14</sup>Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our profession. <sup>15</sup>We do not have a high priest unable to sympathize with our weaknesses, but one who has been tempted in everything, though without sin. <sup>16</sup>Let us therefore come confidently to the gracious throne, that we may receive mercy, and find grace for timely help.

**5** Every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. <sup>2</sup>He is able to sympathize with the untaught and the misled, since he himself also is beset with weakness; <sup>3</sup>and because of it, he is obligated to make sin offerings for himself, even as for the people.

<sup>4</sup>No one takes the honor to himself, but he who is called by God, even as Aaron. <sup>5</sup>In the same way, Christ also did not glorify himself to be a high priest, but the One who spoke to him, "You are my Son! I have begotten you today." <sup>6</sup>As he said also in another place, "You are a priest forever, after the order of Melchizedek."

<sup>7</sup>In the days of his flesh he brought both petitions and pleas with loud crying and tears to the one who could save him from death, and he was heard because of his reverence. <sup>8</sup>Although he was a Son, he learned obedience from the things which he suffered, <sup>9</sup>and after he was made complete, he became the cause of eternal salvation to all who are obeying him, <sup>10</sup>since he was designated by God a high priest after the order of Melchizedek.

<sup>11</sup>There is much to say about him, but difficult to explain, since you are hard of hearing. <sup>12</sup>By this time you ought to be teachers, but you again need someone to teach you the first principles of God's oracles; you need milk, not solid food. <sup>13</sup>Everyone who drinks milk is untested in the message of righteousness, for he is a child; <sup>14</sup>but solid food is for adults, who by experience have insights trained to discriminate between good and evil.

**6** Therefore, let us leave the the first principles of Christ's message, and let us grow to adulthood, not laying again the foundation of a change of heart from dead works, and of faith toward God, <sup>2</sup>of the teaching of immersions, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. <sup>3</sup>God permitting, we will do this!

<sup>4</sup>It is impossible, for those once enlightened, and have tasted of the heavenly gift, and have become partakers of the Holy Spirit, <sup>5</sup>and have tasted God's precious word, and the powers of the coming world, <sup>6</sup>and have fallen away, to renew them again to a change of heart. They are recrucifying God's Son and exposing him to public shame.

<sup>7</sup>The earth, which has drunk the rain that comes often upon it, produces a useful crop, and it receives God's blessing. <sup>8</sup>But when it bears thorns and briars, it is useless; a cursing is near, and its end is fire. <sup>9</sup>Though we speak this way, beloved, we are persuaded better things concerning you, of things that belong to salvation.

<sup>10</sup>God is not unfair to forget your work and the love you have shown because of his name, as you served the saints, and whom you continue to serve. <sup>11</sup>We desire that each one of you show the same zeal toward the full assurance of hope to the end, <sup>12</sup>that you not be lazy, but be imitators of those who through faith and patience inherit the promises.

<sup>13</sup>When God made a promise to Abraham, since he had no one greater by whom to swear, he swore by

## HEBREWS 6:14

himself, <sup>14</sup>saying, "I will surely bless and multiply you."  
<sup>15</sup>In this way, after he had patiently endured, he obtained the promise.

<sup>16</sup>Men swear by that which is greater, and the confirming oath is an end for them of every disagreement. <sup>17</sup>Since God wants even more to show to the heirs of the promise that his plan is unchangeable, he added an oath; <sup>18</sup>so that—by two unchangeable things, in both of which it is impossible for God to lie—we might have strong encouragement. We have taken refuge, seizing the hope that is placed before us, <sup>19</sup>which we have as an anchor of the soul, both safe and reliable, and entering the veil, <sup>20</sup>where Jesus, our forerunner, has entered, having become a high priest forever after the order of Melchizedek.

**7** This Melchizedek, king of Salem, priest of God Most High, met Abraham returning from the defeat of the kings, and blessed him. <sup>2</sup>Abraham divided to him a tenth of everything. By translation he is, in the first place, "king of righteousness," and then also, "king of Salem," which is "king of peace." <sup>3</sup>Fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, and resembling the Son of God, he continues as a priest forever.

<sup>4</sup>Consider how great he was, to whom Abraham the patriarch gave a tenth of the choicest spoils. <sup>5</sup>They indeed of the sons of Levi, who received the priesthood, had a commandment to take tithes from the people according to the law, that is, from their brothers, though they had come from the loins of Abraham; <sup>6</sup>but he who is not of their genealogy received a tithe from Abraham, and blessed the one who had the promises.

<sup>7</sup>Now beyond all controversy, the less is blessed by the better. <sup>8</sup>Here, indeed, mortal men receive tithes; but there, the testimony is that he lives! <sup>9</sup>Also, so to speak, Levi, the one who received tithes, paid tithes through

Abraham, <sup>10</sup>for he was yet in his father's loins when Melchizedek met him.

<sup>11</sup>If indeed completion was through the Levitical priesthood (for on the basis of it the people were given the law), what further need was there for another priest to arise after the order of Melchizedek, and not after the order of Aaron? <sup>12</sup>When the priesthood was changed, there was also necessarily a change of the law. <sup>13</sup>He of whom these things were spoken belonged to another tribe, from which no one has served at the altar. <sup>14</sup>It is clear that our Lord has descended from Judah, of which tribe Moses said nothing about priests.

<sup>15</sup>And since another priest has arisen after the likeness of Melchizedek, it is even clearer <sup>16</sup>that he has come, not according to the law of a fleshly commandment, but according to the power of an indestructible life. <sup>17</sup>It was testified, "You are a priest forever after the order of Melchizedek." <sup>18</sup>Certainly the former commandment is annulled, because it was weak and useless. <sup>19</sup>The law completed nothing, but it was an introduction of a better hope, by which we draw near to God.

<sup>20</sup>And it was not without an oath. There were those who became priests without an oath, <sup>21</sup>but he with an oath, by the one saying to him, "The Lord has sworn, and shall never change his mind, 'You are a priest forever.' " <sup>22</sup>In this way, Jesus became the guarantee of a better covenant.

<sup>23</sup>There were many who became priests, but because of death, they were prevented from continuing; <sup>24</sup>he, however, because he remains forever, has an unchangeable priesthood. <sup>25</sup>He is therefore able fully to save those who are coming to God through him, since he always lives to make intercession for them.

<sup>26</sup>Such a priest is appropriate for us: holy, blameless, spotless, separated from sinners, and made higher than the heavens. <sup>27</sup>He does not need daily to bring offerings,

## HEBREWS 7:28

first for his own sins, then for the sins of the people, as those high priests; for when he offered himself, he did this once for all. <sup>28</sup>The law makes high priests of men who are weak; but the declaration of the oath, which came after the law, has appointed the Son, completed forever.

**8** Now the main point in the things which are being said is this: we have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, <sup>2a</sup>a minister of the holy things, and of the true tent, which the Lord built, not man.

<sup>3</sup>As every high priest is appointed to offer both gifts and sacrifices, so it was necessary that he have something which he might offer. <sup>4</sup>However, if he were on the earth, he would not be a priest, since there are those who offer gifts according to the law. <sup>5</sup>They by example and shadow serve the heavenly things, even as Moses, when he was about to finish the tent, was divinely commanded: "See," he said, "that you make everything according to the pattern which was shown to you in the mountain."

<sup>6</sup>But now he has obtained a more excellent ministry, because he is the mediator of a better covenant, which is based on better promises. <sup>7</sup>If that first had been faultless, no place for a second would have been sought. <sup>8</sup>But since he has found them at fault, he says,

Behold! The days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, <sup>9</sup>not according to the covenant which I made with their fathers, in the day when I took them by their hand to lead them out of Egypt, because they did not continue in my covenant, and I disregarded them, says the Lord.

<sup>10</sup>This is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my laws in their mind, and I will write them on their hearts. I will be their God, and they shall be my

people. <sup>11</sup>They shall not teach each one his neighbor, and each one his brother, saying, "Know the Lord," because all shall know me, from the least to the greatest of them. <sup>12</sup>I will be merciful to their wrongdoings, and I will remember their sins no more.

<sup>13</sup>By saying "new" he has made the first old. That which is old and aging is near destruction.

**9** Therefore the first indeed had ordinances of service, and an earthly sanctuary. <sup>2</sup>The first tent, called "the Holy Place," was prepared, in which were both the lamp, and the table, and the sacred bread, and the golden incense altar. <sup>3</sup>After the second veil, there was a tent called "the Holy of Holies," <sup>4</sup>having the ark of the covenant, covered all around with gold, in which was the golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant. <sup>5</sup>Above it were glorious cherubs, overshadowing the mercy seat; but it is not now the time to speak in detail of these things.

<sup>6</sup>After these things had been prepared in this manner, the priests entered the first tent continually, performing the services; <sup>7</sup>but into the second, only the high priest once a year, not without blood, which he offered for himself and for the sins which the people committed in ignorance. <sup>8</sup>By this, the Holy Spirit showed that the way into the Holy of Holies had not yet been revealed while the first tent was standing. <sup>9</sup>It was a figure for that time, according to which both gifts and sacrifices were offered which could not complete the conscience of the worshiper. <sup>10</sup>They only affected fleshly ordinances (foods and drinks and various washings) given until the time of the new order.

<sup>11</sup>But after Christ appeared as a high priest of the good things that came through the greater and more complete tent not made with hands (that is, not of this creation, <sup>12</sup>neither by the blood of goats and calves, but by his own blood), he entered the Holy of Holies once for

## HEBREWS 9:13

all time, obtaining eternal redemption. <sup>13</sup>If the blood of goats and bulls, and the ashes of a heifer which sprinkle the unclean, set apart the flesh to purity, <sup>14</sup>how much more will the blood of Christ (who through the eternal Spirit offered himself unblemished to God) purify our conscience from dead works to serve the living God!

<sup>15</sup>And because of this, he is the mediator of a new covenant, since a death occurred for the redemption from the transgressions which were under the first covenant, that they who were called might receive the promise of the eternal inheritance. <sup>16</sup>Where there is a last will and testament, the death of the one who made the will must be established; <sup>17</sup>for a will is valid at death, and is worthless so long as the one who made it lives.

<sup>18</sup>Therefore, even the first was not put into force without blood, <sup>19</sup>for after every commandment had been spoken to the people by Moses, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the scroll itself, and all the people, <sup>20</sup>saying, "This is the blood of the covenant which God has commanded for you." <sup>21</sup>Likewise he sprinkled with blood both the tent, and all the service vessels. <sup>22</sup>According to the law, almost all things are purified by blood, and there is no forgiveness without the shedding of blood.

<sup>23</sup>Therefore, the patterns of these things in heaven must be purified by these, but the heavenly things themselves by better sacrifices than these; <sup>24</sup>for Christ did not enter the sanctuary made with hands, a mere copy of the true, but into heaven itself, now to appear for our sake before the face of God. <sup>25</sup>Neither did he offer himself often, as the high priest entered the sanctuary every year with blood of another, <sup>26</sup>for otherwise he would have suffered many times since the creation of the world. But now once, at the consummation of the ages, he has appeared to put away sin by the sacrifice of himself.



<sup>27</sup>And as it is appointed for men once to die, and judgment after this, <sup>28</sup>so Christ also, once offered to bear the sins of many, will appear a second time without sin, to those awaiting him for salvation.

**10** The law, which has a shadow of the good things to come, and not the very image, can never—by the same annual sacrifices which they offer continually—complete the ones who come near. <sup>2</sup>Otherwise, they would have stopped making offerings, because when the worshipers had been cleansed, they would no longer have had a consciousness of sins. <sup>3</sup>But with them there is an annual remembrance of sins, <sup>4</sup>because it is impossible for the blood of bulls and goats to take sins away.

<sup>5</sup>So, when he came into the world, he said, You did not want sacrifice and offering, but you prepared a body for me. <sup>6</sup>You had no pleasure in whole burnt offerings and sin offerings. <sup>7</sup>Then I said, “Behold! I have come! It is written of me, in the roll of the scroll, to do your will, O God.”

<sup>8</sup>Above he said, “Neither did you want, nor have pleasure in sacrifices and offerings and whole burnt offerings and sin offerings,” which are offered according to the law. <sup>9</sup>Then he said, “Behold! I have come to do your will.” He removed the first that he might establish the second, <sup>10</sup>by which will we are set apart, through the offering of the body of Jesus Christ once for all.

<sup>11</sup>Every priest has stood, daily ministering and often offering the same sacrifices which can never remove sins; <sup>12</sup>but after he had offered forever one sacrifice for sins, he sat down at God’s right hand, <sup>13</sup>and is waiting until his enemies are made his footstool. <sup>14</sup>By one offering he has completed forever those who are being set apart.

<sup>15</sup>Also the Holy Spirit has testified to us, for after he had said, <sup>16</sup>“This is the covenant I will make with them after those days,” says the Lord, “when I put my laws in their hearts, and I will write them on their minds,”

## HEBREWS 10:17

then he said, <sup>17</sup>“No longer will I remember their sins and iniquities.” <sup>18</sup>Where there is forgiveness of these, there is no longer an offering for sins.

<sup>19</sup>Brothers, since we were bold to enter the sanctuary by Jesus’ blood <sup>20</sup>(a new and living way which he opened through the veil, that is, his flesh), <sup>21</sup>and since we have a great priest over God’s house, <sup>22</sup>let us draw near with a true heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water.

<sup>23</sup>Let us hold fast the profession of our hope without wavering, for he who has promised is faithful. <sup>24</sup>Let us consider one another, encouraging in love and good works, <sup>25</sup>not forsaking the gathering of ourselves together, as is customary for some; but cheering up one another, and so much more as you see the day approaching.

<sup>26</sup>If we sin wilfully, after we have received the knowledge of the truth, there remains no more a sacrifice for sins, <sup>27</sup>but a certain frightening prospect of judgment and fierceness of fire which is ready to consume the enemies. <sup>28</sup>Since a man who rejects Moses’ law dies without mercy on the testimony of two or three, <sup>29</sup>how much worse punishment do you think he will deserve, who has trampled God’s Son, has counted as common the blood of the covenant (by which he was set apart), and has mocked the Spirit of grace? <sup>30</sup>We know him who said, “Vengeance is mine. I will repay!” And again, “The Lord will judge his people.” <sup>31</sup>To fall into the hands of the living God is frightening!

<sup>32</sup>Remember your former days, during which you endured a severe conflict of sufferings, after you were enlightened: <sup>33</sup>sometimes you were a public spectacle in abuses and afflictions; and sometimes you were partakers with those who were treated this way. <sup>34</sup>You were sympathetic with the ones in bonds, and you accepted joyfully the

seizure of your possessions, knowing that you have for yourselves a better and abiding possession.

<sup>35</sup>Do not throw away your boldness, which has a great reward. <sup>36</sup>You need patient endurance, so that when you have done God's will, you may receive the promise.

<sup>37</sup>For yet in a very little while, the Coming One will come, and he will not delay. <sup>38</sup>My righteous one shall live by faith; but if he shrinks back, my soul will have no pleasure in him.

<sup>39</sup>But we are not of those who shrink back to destruction, but of those who believe to the keeping of the soul.

**11** Now faith makes real the things for which we hope, and is proof of things unseen. <sup>2</sup>By this the men of old were commended. <sup>3</sup>By faith we understand that the worlds were created by God's pronouncement, so that what is seen has not been made of things which are visible.

<sup>4</sup>By faith Abel offered to God a more acceptable sacrifice than did Cain, through which he was commended as being righteous, God bearing witness about his gifts, and through it he yet speaks, though he is dead. <sup>5</sup>By faith Enoch was taken up so that he would not see death, and he was not found, because God took him up; before he was taken up, he had been commended as being well-pleasing to God. <sup>6</sup>It is impossible to be well-pleasing without faith, for the one who comes to God must believe that he exists, and that he rewards those who search for him. <sup>7</sup>By faith Noah, being divinely warned of things not yet seen, reverently prepared an ark to save his family. In this way he condemned the world, and became an heir of righteousness by faith.

<sup>8</sup>By faith Abraham, being called to go out to a place which he was to receive for an inheritance, obeyed. He went out, not knowing where he was going. <sup>9</sup>By faith he sojourned in the promised land, as a foreign country, and lived in tents with Isaac and Jacob, fellow heirs of the

## HEBREWS 11:10

same promise. <sup>10</sup>He was waiting for the city which has foundations whose architect and maker is God.

<sup>11</sup>By faith even Sarah herself, when she was barren and past age, received strength to conceive, because she considered that the one who had promised was reliable.

<sup>12</sup>So, from one as good as dead, these were born, even as the stars of heaven in multitude, and as the grains of sea-shore sand innumerable. <sup>13</sup>These all died in faith, and did not receive the promises; but they saw and welcomed them from afar, and confessed that they were strangers and exiles on the earth.

<sup>14</sup>They who say such things make it clear that they are seeking a homeland. <sup>15</sup>Indeed, if they were remembering the land which they left, they would have had an opportunity to return; <sup>16</sup>but now they long for a better—that is, a heavenly—homeland. So God is not ashamed of them to be called their God, and he has prepared a city for them.

<sup>17</sup>By faith Abraham, being tried, offered up Isaac; and he who received the promises was offering up his unique one, <sup>18</sup>to whom it was said, “Your offspring shall be called in Isaac.” <sup>19</sup>He thought that God could even raise the dead, from which figuratively he did receive him.

<sup>20</sup>By faith Isaac blessed Jacob and Esau concerning things to come. <sup>21</sup>By faith, when Jacob was dying, he blessed each of Joseph’s sons, and worshiped, leaning on the head of his staff. <sup>22</sup>By faith Joseph, when he was at the point of death, mentioned the exodus of the children of Israel, and commanded them about his remains.

<sup>23</sup>By faith, when Moses was born, he was hidden three months by his parents, because they saw that he was a well-pleasing child, and they were not afraid of the king’s command. <sup>24</sup>By faith, when Moses had grown up, he refused to be called the son of Pharaoh’s daughter, <sup>25</sup>having chosen to suffer ill-treatment with God’s people, rather than to enjoy the temporary pleasure of sin. <sup>26</sup>He consid-

ered abuse for Christ's sake greater riches than the Egyptian treasures, for he was keeping his eyes on the reward.

<sup>27</sup>By faith he left Egypt, unafraid of the king's anger; he endured patiently, as seeing the one who is invisible.

<sup>28</sup>By faith he instituted the Passover, and the sprinkling of the blood, so that the destroyer of the firstborn might not touch them.

<sup>29</sup>By faith they went through the Red Sea, as on dry ground, which the Egyptians attempted to do, and were drowned.

<sup>30</sup>By faith the walls of Jericho, after being encircled for seven days, fell.

<sup>31</sup>By faith Rahab, the prostitute, received the spies with peace, and was not destroyed with the disobedient.

<sup>32</sup>What shall I yet say? Time will fail me to tell about Gideon, Barak, Samson, Jephthah, David, and also Samuel,

and the prophets, <sup>33</sup>who by faith conquered kingdoms, did what is right, received promises, closed lions' mouths,

<sup>34</sup>extinguished the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in war, and routed foreign armies.

<sup>35</sup>Women received their dead ones raised to life; but others were beaten to death, and refused freedom, that they might obtain a better resurrection.

<sup>36</sup>Still others underwent a trial of ridicule and beatings, and in addition, chains and imprisonment.

<sup>37</sup>They were stoned, sawn apart, murdered by the sword. They went around in sheepskins, in goatskins, being destitute, afflicted, ill-treated

<sup>38</sup>(of whom the world is not worthy), wandering in deserts and mountains and in caves and holes of the earth.

<sup>39</sup>These all, who were commended for their faith, did not receive the promise,

<sup>40</sup>since God provided something better for us, that they should not be completed without us.

**12** For that very reason, since we have so great a host of witnesses about us, and since we have laid aside every weight and the sin which easily entangles us, let us run with endurance the race which is set before us. <sup>2</sup>Let us keep our eyes fixed on Jesus, the originator and com-

## HEBREWS 12:3

pler of the faith, who endured the cross because of the joy set before him, disregarding the shame, and sat down at the right side of God's throne.

<sup>3</sup>Consider carefully the one who endured such hatred by sinners against himself, lest you lose heart and give up. <sup>4</sup>You have not yet resisted to blood in your fight against sin, <sup>5</sup>and you have forgotten the encouragement which was spoken to you as sons,

My son, do not think lightly of the Lord's discipline, and do not give up when you are corrected by him; <sup>6</sup>for the Lord loves those whom he disciplines, and he chastens every son whom he receives.

<sup>7</sup>Endure discipline. God is treating you as sons. What son is there whom his father does not discipline? <sup>8</sup>If you are without discipline, of which all are partakers, you are illegitimate, and not sons. <sup>9</sup>After all, our fleshly fathers disciplined us, and we respected them. Shall we not much rather be submissive to the Father of spirits and live? <sup>10</sup>They indeed for a few days disciplined us as they thought best, but he for our profit, that we might partake of his purity.

<sup>11</sup>No discipline at the time seems pleasant, but painful. However, it later produces the peaceful fruit of righteousness to those who have been trained by it. <sup>12</sup>Therefore, straighten up the drooping hands and the wobbly knees, <sup>13</sup>and make straight paths for your feet, so that what is lame may not be dislocated, but rather may be healed.

<sup>14</sup>Strive for peace with all men, and dedication, without which no one will see the Lord. <sup>15</sup>Take care that no one fall short of God's grace, that no bitter root may spring up and trouble you (and by it many be defiled); <sup>16</sup>and that no one be immoral or irreligious like Esau, who gave up his birthright for one meal. <sup>17</sup>You know that when he later wanted to inherit the blessing, he was rejected, for he found no place for a change of mind, though he tearfully searched for it.

<sup>18</sup>You have not come to what could be touched, and to a blazing fire, and to a dark cloud, and to a thick darkness, and to a whirlwind, <sup>19</sup>and to a trumpet's blast, and to a sound of words. When they heard them, they begged that the message not be spoken to them again, <sup>20</sup>for they could not bear that which was commanded, "If a beast touch the mountain, it shall be stoned." <sup>21</sup>The sight was so terrifying that Moses said, "I am frightened and trembling."

<sup>22</sup>But you have come to mount Zion, and to the city of the living God, to the heavenly Jerusalem, and to myriads of angels, to the joyful assembly, <sup>23</sup>and to the called-out firstborn people who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous ones who have been made complete, <sup>24</sup>and to Jesus, the mediator of the new covenant, and to the blood of sprinkling which speaks better than that of Abel.

<sup>25</sup>See that you do not refuse him who speaks; for if these did not escape, these who refused the divine warning spoken on earth, much more shall we not escape, if we turn away from him who speaks from heaven. <sup>26</sup>At that time his voice shook the earth, but now he has promised, "Yet once more I will shake not only the earth, but also heaven." <sup>27</sup>Now the words "yet once more" refer to the removal of the things which are shaken, as of things which are made, so that the things not shaken may remain. <sup>28</sup>Therefore, since we are receiving an unshakable kingdom, let us have grace, by which we may serve God pleasingly, with reverence and awe, <sup>29</sup>for our God is a devouring fire.

**13** Let brotherly love continue. <sup>2</sup>Do not forget to show hospitality to strangers, for by it some have unknowingly entertained angels. <sup>3</sup>Remember those who are in bonds, as having been bound with them; and those suffering ill-treatment, as being also yourselves subject to mortal ills.

## HEBREWS 13:4

<sup>4</sup>Marriage is honorable in all, and the bed is unstained, but God will judge fornicators and adulterers. <sup>5</sup>Do not be greedy, but be content with what you have, for he himself has promised, "I will never leave you, and I will never forsake you!" <sup>6</sup>Therefore we may boldly say, "The Lord is my helper, and I will not be afraid! What will a man do to me?"

<sup>7</sup>Remember your leaders who have spoken God's message to you; and as you observe their manner of life, imitate their faith.

<sup>8</sup>Jesus Christ is the same yesterday and today and forever.

<sup>9</sup>Do not be carried away by various and strange doctrines. It is good for the heart to be established by grace, not by foods, in which those so living have not benefited. <sup>10</sup>We have an altar from which they who serve in the tent have no right to eat. <sup>11</sup>The bodies of the animals (whose blood is carried by the high priest into the sanctuary for sins) are burned outside of the camp. <sup>12</sup>In like manner, Jesus, that he might consecrate the people through his own blood, suffered outside the gate. <sup>13</sup>Let us then go out of the camp to him, carrying his shame.

<sup>14</sup>We have no abiding city here, but we are seeking the one which is coming. <sup>15</sup>By him let us continually offer up the sacrifice of praise to God, that is, the fruit of lips, confessing his name. <sup>16</sup>Also, do not forget well-doing and sharing, for with such sacrifices God is well pleased.

<sup>17</sup>Obey your leaders, and be submissive, for they keep watch for your souls, as they who will give an account, that they may do this with joy, not with groaning (which would be harmful for you).

<sup>18</sup>Pray for us. We trust we have a good conscience, desiring to live honorably in everything. <sup>19</sup>Even more I request you to do this, so that I may be restored to you right away.



<sup>20</sup>May the God of peace, who brought from the dead the great shepherd of the sheep, with the blood of the eternal covenant, even our Lord Jesus, <sup>21</sup>equip you with every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ, to whom is the glory forever and ever, amen.

<sup>22</sup>I request you, brothers, receive the message of encouragement, for I have written to you briefly. <sup>23</sup>Know that our brother Timothy has been released, with whom, if he comes right away, I will see you.

<sup>24</sup>Greet all your leaders and all the saints. Those from Italy greet you. <sup>25</sup>Grace be with all of you.

# James

**1** James, a slave of God and of the Lord Jesus Christ, to the twelve tribes of the dispersion: greeting!

<sup>2</sup>My brothers, consider it all joy when you fall into various temptations, <sup>3</sup>knowing that the trying of your faith produces endurance; <sup>4</sup>and let endurance have its complete work, that you may be complete and entire, lacking in nothing.

<sup>5</sup>If anyone among you lacks wisdom, let him ask of God, who gives generously to all, and does not rebuke, and it will be given to him. <sup>6</sup>But let him ask in faith, doubting nothing, for one who doubts is like a wave of the sea, tossed about and wind-blown. <sup>7</sup>Let not that man think that he will receive anything from the Lord. <sup>8</sup>A doubleminded man is unstable in all his ways.

<sup>9</sup>Let the lowly brother rejoice in his exaltation, <sup>10</sup>but the rich in his lowliness, because he will pass away as the flower of the grass. <sup>11</sup>The sun arises with scorching heat, and withers the grass, and its flower falls, and its beauty perishes. In this manner the rich man will fade away in his ways.

<sup>12</sup>Blessed is the man who endures temptation, because when he has been tried, he will receive the crown of life, which he has promised to the ones who love him. <sup>13</sup>Let no one who is tempted say, "I am tempted by God," for God cannot be tempted by evil, and he himself tempts no one. <sup>14</sup>Each one is tempted when he is lured by his own desires, and enticed. <sup>15</sup>When desire has conceived,

it gives birth to sin; and sin, and when sin is full-grown, it bears death. <sup>16</sup>Be not deceived, my beloved brothers.

<sup>17</sup>Every good and complete gift is from above, coming down from the Father of lights, who does not change, and with whom there is no shadow of turning. <sup>18</sup>According to his plan, he has brought us into being through the message of truth, that we might be a certain firstfruits of his creatures. <sup>19</sup>You know this, my beloved brothers.

Let everyone be quick to listen, slow to speak, slow to anger, <sup>20</sup>for human anger does not produce God's righteousness. <sup>21</sup>Therefore, having put away all impurity and excess of evil, humbly receive the implanted message, which is able to save your souls. <sup>22</sup>But be doers of the message, not hearers only, misleading yourselves; <sup>23</sup>because if anyone is a hearer of the message, and not a doer, he is like a man looking at himself in a mirror: <sup>24</sup>he looks at himself, leaves, and right away forgets how he looked. <sup>25</sup>But he who looks into the complete law of liberty, and continues in it, being not a forgetful hearer, but a doer of work, this one will be blessed in his doing.

<sup>26</sup>If anyone considers himself to be religious, but does not control his tongue (deceiving his heart), his religion is worthless. <sup>27</sup>Pure and unstained religion before God, even the Father, is this: to care for the needs of orphans and widows in their trouble, and to keep himself unspotted from the world.

**2** My brothers, in showing partiality, you do not hold the faith of our glorious Lord, Jesus Christ. <sup>2</sup>If a man wearing a gold ring and fine clothes enters your assembly, and a poor man in shabby clothes also enters, <sup>3</sup>and you care about the one wearing the fine clothes, and say, "You sit here in a place of honor," but say to the poor man, "You stand there, or sit under my footstool," <sup>4</sup>are you not discriminating among yourselves, and have you not become judges with evil thoughts?

## JAMES 2:5

<sup>5</sup>Listen, my beloved brothers: has not God chosen the poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him? <sup>6</sup>But you have dishonored the poor. Do not the rich oppress you, and drag you to court? <sup>7</sup>Do they not slander the honorable name by which you are called?

<sup>8</sup>If you keep the royal law according to the scripture, "You shall love your neighbor as yourself," you do well. <sup>9</sup>But if you show partiality, you are committing sin, and are condemned by the law as transgressors; <sup>10</sup>for he who keeps the whole law, but stumbles in one part, has sinned against all of it. <sup>11</sup>He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you murder, you have become a transgressor of the law. <sup>12</sup>Speak and act in such a manner as those who are about to be judged by a law of liberty; <sup>13</sup>for judgment is merciless to the one who does not show mercy. Mercy triumphs over judgment.

<sup>14</sup>What good is it, my brothers, if someone says he has faith, but he does not have works? Can faith save him? <sup>15</sup>If a brother or sister needs clothes, or lacks daily food, <sup>16</sup>and one of you says to them, "Go in peace, be warmed and filled," but you do not give to them the things necessary for the body, what good is it? <sup>17</sup>In this same way, unless faith has works, it is dead by itself. <sup>18</sup>But someone will say, "You have faith, and I have works." Show me your faith without works, and I will show you my faith by works.

<sup>19</sup>Do you believe that there is one God? You do well. The demons also believe, and tremble with fear. <sup>20</sup>Are you ready to recognize, foolish man, that faith without works is worthless? <sup>21</sup>Was not Abraham our father justified by works when he offered his son Isaac on the altar? <sup>22</sup>You see that faith cooperated with his works, and his faith was made complete by works. <sup>23</sup>The scripture was fulfilled

which said, "Abraham believed God, and it was accounted to him for righteousness," and he was called God's friend.

<sup>24</sup>You see that a man is justified by works, and not merely by faith. <sup>25</sup>Likewise also, was not Rahab the prostitute justified by works when she received the spies, and sent them out by a different road? <sup>26</sup>As the body without the spirit is dead, so also faith without works is dead.

**3** Do not many of you become teachers, my brothers, knowing we will be judged more strictly, <sup>2</sup>for in many things we all stumble. If anyone does not stumble with his tongue, he is full-grown, and can bridle his whole body. <sup>3</sup>Behold! We put bits in horses' mouths, that they may obey us, and we turn about their whole body.

<sup>4</sup>Behold also the great ships, though driven by strong winds, are turned about by the smallest rudder, where the pilot wishes. <sup>5</sup>In the same way, the tongue also is a little member, and boasts great things. Behold! A very small fire kindles a large forest, <sup>6</sup>and the tongue is a fire. Among our members the tongue is a world of wrongdoing, which stains the whole body and inflames the course of nature, and is inflamed by hell.

<sup>7</sup>All nature (beasts, birds, reptiles, and fish) is subdued and has been subdued by mankind; <sup>8</sup>but no one among men can subdue the tongue, because it is an uncontrollable evil, full of deadly poison. <sup>9</sup>We praise the Lord and Father with it, and with it we curse men, who have been made in God's likeness. <sup>10</sup>Blessing and cursing come out of the same mouth.

My brothers, these things ought not to be so. <sup>11</sup>Does a fountain give sweet and bitter water from the same opening? <sup>12</sup>My brothers, can a fig tree produce olives, or a vine figs? Neither can saltwater yield sweet.

<sup>13</sup>Who is wise and understanding among you? Let him show by honorable behavior his works in gentleness of wisdom. <sup>14</sup>But if you have bitter jealousy and selfish ambition in your heart, do not boast, and do not lie against

## JAMES 3:15

the truth. <sup>15</sup>This wisdom is not coming down from above, but is earthly, unspiritual, diabolical. <sup>16</sup>Where jealousy and selfish ambition are, there are disorder and every evil deed.

<sup>17</sup>But the wisdom which is from above is indeed first pure, then peaceful, considerate, willing to yield, full of mercy and good fruits, impartial and sincere. <sup>18</sup>The fruit of righteousness is peaceably sown by those who make peace.

**4** What is the source of the conflicts and quarrels among you? Do they not come from your pleasures which war in your members? <sup>2</sup>You desire, but you do not have. You kill and you covet, but you do not obtain. You quarrel and fight. You do not have, because you do not ask. <sup>3</sup>You ask, and you do not receive, because you ask with an evil purpose, that you may spend on your pleasures. <sup>4</sup>Adulterers and adulteresses, do you not know that the friendship of the world is hatred of God? Therefore, whoever wishes to be a friend of the world makes himself God's enemy.

<sup>5</sup>Do you think that the scripture speaks emptily? Does the Spirit living in us lust to envy? <sup>6</sup>Instead, he gives greater grace, and said, "God opposes the proud, but gives grace to the lowly." <sup>7</sup>Be submissive therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw near to God, and he will draw near to you.

Sinners, cleanse your hands. Doubleminded, purify your hearts. <sup>9</sup>Lament and mourn and weep! Let your laughter be turned to mourning, and your joy into gloom. <sup>10</sup>Humble yourselves before the Lord, and he will lift you up.

<sup>11</sup>Do not speak against one another, brothers. He who speaks against his brother, or judges his brother, speaks against the law and judges the law. If you judge the law, you are not a doer of the law, but a judge. <sup>12</sup>There is one lawgiver and judge, the one able to save and destroy. Who are you to judge your neighbor?

<sup>13</sup>Come now, you who are saying, "Today or tomorrow we will go to a certain city, and spend a year there; we will trade and make a profit." <sup>14</sup>You do not know what tomorrow will bring. What is your life? You are a vapor which briefly appears, and then vanishes.

<sup>15</sup>Instead, you ought to say, "If the Lord wills, we will live, and do this or that." <sup>16</sup>But now you are boasting in your arrogance. All such boasting is evil. <sup>17</sup>Therefore, knowing good, and not doing it, is sin.

**5** Come now, you who are rich: weep and wail because of the calamities which are coming upon you. <sup>2</sup>Your riches are molded, and your clothes are moth-eaten; <sup>3</sup>your gold and silver are tarnished, and their tarnish will be a testimony against you, eating your flesh as fire.

You have laid up treasures for the last days. <sup>4</sup>Behold! The wages of the workers who have mowed your fields, which have been kept back by you, cry out; and the cries of the harvesters have entered into the ears of the Lord of armies. <sup>5</sup>You have indulged yourselves on the earth, and have lived in luxury; you have pampered yourselves with gourmet foods; <sup>6</sup>you have wronged and murdered the righteous, who does not resist you.

<sup>7</sup>Therefore, brothers, have patience until the coming of the Lord. Behold! The farmer expects the earth's precious fruit, waiting patiently for it, until he receives the early and late rains. <sup>8</sup>You, too, wait patiently, and strengthen your hearts, because the Lord's coming is near.

<sup>9</sup>Do not complain against one another, so that you will not be condemned. Behold! The judge stands before the doors. <sup>10</sup>My brothers, take the prophets (who have spoken in the Lord's name) as an example of suffering and of endurance. <sup>11</sup>Behold! We consider happy those who endured. You have heard of Job's patient endurance, and you have seen that in the outcome, the Lord is deeply sympathetic and merciful.

## JAMES 5:12

<sup>12</sup>Above all things, my brothers, do not swear, neither by heaven, nor by the earth, nor by any other oath; but let your “yes” be yes, and your “no” no, that you do not fall under condemnation.

<sup>13</sup>Is any among you suffering evil treatment? Let him pray. Is any happy? Let him sing praise. <sup>14</sup>Is any sick? Let him invite the congregation’s elders, and let them pray over him, having anointed him with oil in the Lord’s name. <sup>15</sup>The prayer of faith will cure the one who is sick, and the Lord will raise him up; and if he has committed sins, he will be forgiven.

<sup>16</sup>Therefore, confess your sins to one another, and pray for one another, that you may be healed. The prayer of the righteous has powerful results. <sup>17</sup>Elijah was a man whose nature was like ours, and he prayed that it would not rain, and it did not for three and a half years; <sup>18</sup>and he prayed again, and the heaven gave rain, and the earth produced its fruit.

<sup>19</sup>My brothers, if any one among you is led astray from the truth, and someone turns him back, <sup>20</sup>let him know, that he who turns a sinner back from the error of his way will save a soul from death, and will cover a multitude of sins.



# 1 Peter

**1** Peter, an apostle of Jesus Christ, to the chosen exiles of the dispersion (in Pontus, Galatia, Cappodocia, Asia, and Bithynia), <sup>2</sup>according to the foreknowledge of God the Father, in holiness of the Spirit, for obedience and the sprinkling of the blood of Jesus Christ: grace to you, and may peace be multiplied.

<sup>3</sup>Praised be the God and Father of our Lord Jesus Christ, who according to his plentiful mercy has begotten us again to a living hope, through the resurrection of Jesus Christ from the dead, <sup>4</sup>to an imperishable and unstained and never-fading inheritance, reserved in heaven for you. <sup>5</sup>You are protected by God's power through faith for the salvation ready to be revealed at the last time. <sup>6</sup>In it you are rejoicing, though for a little while now, if need be, you have been troubled by various trials. <sup>7</sup>Your faith (which is more precious than gold which perishes, being proved by fire) has been tested that you might be found in praise and glory and honor at the disclosure of Jesus Christ.

<sup>8</sup>You love him whom you have not seen; you believe in him whom you do not see, and you rejoice with a joy that is inexpressible and filled with glory, <sup>9</sup>receiving the goal of your faith, the salvation of your souls.

<sup>10</sup>The prophets, who prophesied of the grace that is yours, sought and searched carefully concerning that salvation, <sup>11</sup>searching what kind or manner of time the Spirit of Christ, who was in them, was pointing to, when he predicted the sufferings of Christ and subsequent glories.

## 1 PETER 1:12

<sup>12</sup>It was revealed to them that they were not serving themselves but you in the things which are now being proclaimed to you through the ones who preached the gospel to you by the Holy Spirit sent from heaven; into which things the angels desired to gain a clear look.

<sup>13</sup>Therefore, prepare your mind, be alert, and hope completely in the grace being brought to you at the disclosure of Jesus Christ. <sup>14</sup>As obedient children, do not let your lives be shaped by the desires of your former ignorance; <sup>15</sup>but as he who called you is holy, you yourselves be holy in all your manner of life, <sup>16</sup>for it is written, "You shall be holy, because I am holy."

<sup>17</sup>If you call him Father, the one who impartially judges the work of each one, then reverently live the time of your stay here in a strange land. <sup>18</sup>You know that you were redeemed, not by perishable things (as silver or gold), from your worthless manner of life inherited from your forefathers, <sup>19</sup>but by the precious blood of Christ, as of an unblemished and spotless lamb.

<sup>20</sup>He was foreknown indeed before the foundation of the world, but was revealed in the last of the times for your sake. <sup>21</sup>Through him you believe in God who raised him from the dead and gave him glory, so that your faith and hope are in God.

<sup>22</sup>Since you have purified your souls in obeying the truth, love one another fervently from a pure heart in sincere brotherly affection. <sup>23</sup>You have been born again, not of perishable seed, but of imperishable, through the living and enduring message of God, <sup>24</sup>because

All flesh is as grass, and all of its glory is as the flower of the grass: the grass withers, and the flower falls, <sup>25</sup>but the Lord's message remains forever.

This is the message of the gospel which was preached to you.

**2** Rid yourselves, therefore, of all malice and deceit and pretenses and envies and slanders; <sup>2</sup>crave pure spiritual

milk, as newborn babies, that by it you may grow to salvation, <sup>3</sup>if you have tasted that the Lord is gracious. <sup>4</sup>You are coming to him, who is a living stone, rejected indeed by men, but he was God's chosen and precious One.

<sup>5</sup>You yourselves, as living stones, are built into a spiritual house as a dedicated priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup>Therefore, it says in scripture, "Behold! I lay in Zion a keystone, chosen and precious, and he who believes on him shall not be put to shame."

<sup>7</sup>The preciousness therefore is to you who believe; but to those who do not believe, "The stone which the builders rejected became the keystone," <sup>8</sup>and "a stumbling stone and a rock that causes a fall." They stumble at the message, being disobedient, to which also they were appointed.

<sup>9</sup>But you are a chosen generation, a royal priesthood, a dedicated nation, a people for God's own possession; that you might declare the excellencies of him who called you out of darkness into his marvelous light. <sup>10</sup>At one time you were not a people, but now you are God's people; you had received no mercy, but now you have received mercy.

<sup>11</sup>Beloved, I beg you, as strangers and exiles, abstain from fleshly lusts, which war against the soul. <sup>12</sup>Have your manner of life honorable among the Gentiles, so that, when they slander you as evildoers, they will observe your good deeds and praise God in the day of visitation.

<sup>13</sup>For the Lord's sake, be subject to every human authority: whether to a king as supreme, <sup>14</sup>or governors as being sent by him for the punishment of evildoers and for the praise of those who do good. <sup>15</sup>God's will is that by doing good you might muzzle the foolishness of ignorant men; <sup>16</sup>as free, and not using freedom as a cover for evil, but as God's slaves. <sup>17</sup>Honor all men, love the brotherhood, revere God, honor the king.

## 1 PETER 2:18

<sup>18</sup>Slaves, be subject with all respect to your masters, not only to the good and gentle, but also to the harsh. <sup>19</sup>This is being gracious, if because of conscience toward God, someone bears up under pain, suffering unjustly. <sup>20</sup>What sort of credit is it if you patiently take punishment after doing wrong? But this is being gracious before God if, when you do good, and suffer for it, you endure patiently.

<sup>21</sup>You were called for this, because Christ also suffered for your sake, leaving an example that you should follow his steps. <sup>22</sup>"He committed no sin, neither was guile found in his mouth." <sup>23</sup>When he was cursed, he did not reply with a curse; when he suffered, he did not threaten; instead, he committed himself to the One who judges righteously. <sup>24</sup>He himself brought our sins in his body to the cross, so that we might live in righteousness, having been freed from sins; by his wounds you were healed. <sup>25</sup>You were as sheep going astray, but now you have returned to the shepherd and overseer of your souls.

**3** Likewise, wives, be in subjection to your own husbands, in order that, if some do not obey the message, they will be gained without the message through the manner of life of the wives, <sup>2</sup>as they respectfully observe your pure manner of life. <sup>3</sup>Do not let your adorning be outward: of hair-braiding, of gold jewelry, or of clothes; <sup>4</sup>but let it be the hidden person of the heart, of the imperishable adornment of a gentle and quiet spirit, which before God is of surpassing value.

<sup>5</sup>In this manner, in previous times, dedicated women, who trusted in God, adorned themselves, being in subjection to their own husbands. <sup>6</sup>Sarah obeyed Abraham, calling him master, whose children you have become, as you courageously do good. <sup>7</sup> Likewise, husbands, live understandingly with your wives, as with those who are more delicate; and bestow honor on them, as being fellow-heirs of the grace of life, that your prayers be not hindered.

<sup>8</sup>Finally, all of you be of one mind, sympathetic, loving as brothers, tender-hearted, humble-minded, <sup>9</sup>not returning evil for evil, or insult for insult; but on the contrary, blessing. You were called for this, that you may inherit a blessing. <sup>10</sup>Therefore,

He who wants to love life and see good days, let him keep his tongue from evil, and his lips that they speak no deceit. <sup>11</sup>Let him turn away from evil, and do good. Let him seek peace and pursue it; <sup>12</sup>for the Lord's eyes are upon the righteous, and his ears are open to their prayers, but the Lord's face is against evildoers.

<sup>13</sup>Who will mistreat you if you are enthusiastic for that which is good? <sup>14</sup>But even if you suffer because of righteousness, you are blessed! Be courageous and undisturbed. <sup>15</sup>Set Christ the Lord apart in your hearts, always being ready with a reply to everyone who asks you a reason for the hope which is in you. <sup>16</sup>But do it gently and respectfully, having a clear conscience, in order that, when you are slandered, those who revile your good manner of life in Christ may be ashamed.

<sup>17</sup>It is better, if it is God's will, to suffer for doing what is right than for doing wrong, <sup>18</sup>because Christ also once suffered for sins, the just for the unjust, that he might lead you to God. He was indeed put to death in the flesh, but was made alive in the spirit, <sup>19</sup>in which also he went and preached to spirits in prison.

<sup>20</sup>At one time they were disobedient, when God's patience waited in Noah's days, while the ark was being built, in which a few (that is, eight souls) were brought safely through the water. <sup>21</sup>This is a figure of the washing which now saves you, not the removal of dirt from the body, but the appeal to God of a clear conscience, through the resurrection of Jesus Christ. <sup>22</sup>He has entered heaven and is at God's right hand, having angels, authorities, and powers subject to him.

**4** Since Christ suffered in the flesh, equip yourselves with the same insight, because he who has suffered in the flesh has ceased from sin, <sup>2</sup>that he should not live his remaining time in the flesh to the lusts of men, but to the will of God. <sup>3</sup>Enough time has passed to have accomplished the desire of the Gentiles, who have walked in sensuality, lusts, drunkenness, revelry, drinking orgies, and wanton deeds of idolatries.

<sup>4</sup>They blaspheme and are surprised that you do not run with them into the same overflow of debauchery. <sup>5</sup>They will give an account to him who is ready to judge the living and the dead. <sup>6</sup>This is why the gospel has been preached to those who are dead, that they indeed might be judged according to men in the flesh, but live according to God in the spirit.

<sup>7</sup>The end of all things is near. Therefore, be sensible and exercise self-control to help you pray. <sup>8</sup>Above all things, be fervent in your love among yourselves, because love covers a multitude of sins. <sup>9</sup>Extend hospitality one to another without complaining. <sup>10</sup>As each has received a gift, distribute it among yourselves, as good stewards of the varied grace of God.

<sup>11</sup>If anyone speaks, let him speak as God's oracles. If anyone serves, let him serve by the strength which God supplies, that in all things God may be praised through Jesus Christ, to whom is the glory and power forever and ever, amen.

<sup>12</sup>Beloved, do not be astonished at the fiery ordeal among you, which has come to test you, as though a strange thing were happening to you; <sup>13</sup>but as you share in Christ's sufferings, rejoice, that at the disclosure of his splendor, you may overflow in joy.

<sup>14</sup>If you are reviled for Christ's name, you are blessed, because God's glorious Spirit rests upon you. <sup>15</sup>Let none of you suffer as a murderer or a thief or an evildoer or as a busybody; <sup>16</sup>but if as a Christian, let him not be

ashamed, and let him praise God in this name. <sup>17</sup>It is time for judgment to begin from God's house; and if first from us, what will be the end of those who do not obey God's gospel? <sup>18</sup>"If the righteous is saved with difficulty, what will become of the godless and the sinner?" <sup>19</sup>So, also, let those who are suffering according to God's will entrust their souls to a dependable Creator by doing good.

**5** I, therefore, a fellow elder, and witness of Christ's sufferings, and sharer of the coming splendor, entreat the elders among you: <sup>2</sup>shepherd God's flock which is among you. Do not oversee by compulsion, but willingly; not greedily, but eagerly; <sup>3</sup>not as being masters over those under your care, but being examples to the flock. <sup>4</sup>When the Chief Shepherd appears, you will receive the unfading crown of splendor.

<sup>5</sup>Likewise, you who are younger, submit to the older. Yes, all of you, clothe yourselves with humility toward one another, because "God resists the proud and gives grace to the humble." <sup>6</sup>Humble yourselves, therefore, under God's powerful hand, that at the proper time he may exalt you. <sup>7</sup>Cast all your worry upon him, because he is concerned about you.

<sup>8</sup>Be alert; be watchful: your enemy, the devil, stalks about like a roaring lion, looking for someone to devour. <sup>9</sup>Resist him steadfastly in the faith, knowing that the same sufferings are laid upon the brotherhood in the world. <sup>10</sup>After you have suffered a little, the God of all grace, who called you into his eternal splendor in Christ Jesus, will himself complete, support, strengthen, and establish you. <sup>11</sup>The dominion is his forever, amen.

<sup>12</sup>I have written to you briefly by Silas, a faithful brother by my reckoning, to encourage and to testify that this is the true grace of God in which you stand. <sup>13</sup>She who is in Babylon (chosen with you), and my son Mark, greet you. <sup>14</sup>Greet one another with a sacred kiss. Peace to all who are in Christ.

# 2 *Peter*

**1** Symeon Peter, a slave and apostle of Jesus Christ, to those who with us have obtained the precious faith, in the righteousness of our God and Savior, Jesus Christ: <sup>2</sup>grace to you, and may peace be multiplied in the knowledge of God and of Jesus our Lord.

<sup>3</sup>His divine power has given to us all things that pertain to life and godliness, through the knowledge of him who called us to his own splendor and excellency. <sup>4</sup>By these the precious and sublime promises have been given to us, in order that you might become sharers of the divine nature, having escaped the ruin that is in the world by lust.

<sup>5</sup>For this reason spare no effort to add to your faith, virtue; and to virtue, knowledge; <sup>6</sup>and to knowledge, self-control; and to self-control, endurance; and to endurance, godliness; <sup>7</sup>and to godliness, brotherly affection; and to brotherly affection, love. <sup>8</sup>If these things are in you and abound, you will be neither useless nor unfruitful in the knowledge of our Lord Jesus Christ.

<sup>9</sup>But one who does not have these things is so short-sighted that he is blind, having forgotten the cleansing from his old sins. <sup>10</sup>Therefore, brothers, be even more diligent to make your calling and selection sure, for by doing these things you will never fall. <sup>11</sup>In this way the entrance to the eternal kingdom of our Lord and Savior, Jesus Christ, will be richly provided to you.

<sup>12</sup>Therefore, I am always going to remind you of these things, though you know them, and are established in the



present truth. <sup>13</sup>I think that it is right to stir you up by a reminder, as long as I am in this body, <sup>14</sup>knowing that I will soon die, as our Lord Jesus Christ has made clear to me. <sup>15</sup>Therefore I will see to it that you always remember these things after my death.

<sup>16</sup>We did not follow cleverly devised tales, when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his grandeur. <sup>17</sup>He received honor and glory from God the Father, when such a voice was borne to him by the Magnificent Splendor: "This is my beloved Son, with whom I am well pleased." <sup>18</sup>We heard this voice, which was borne from heaven, while we were with him in the sacred mountain.

<sup>19</sup>Besides, we have the altogether reliable prophetic message, to which you do well to hold, as to a lamp shining in a dark place, until the day dawns, and the morning star arises in your hearts. <sup>20</sup>Know this first, that no prophecy of the scripture is of anyone's own release, <sup>21</sup>for no prophecy was ever borne by the will of man; but men, being borne by the Holy Spirit, spoke from God.

**2** But there were false prophets among the people, as also there shall be among you false teachers, who will secretly bring in destructive opinions, even denying the Master who bought them, and bring on themselves quick destruction. <sup>2</sup>Many will follow their inclination to sensuality, and the way of truth will be slandered because of them. <sup>3</sup>They will greedily exploit you with deceptive words. From of old, condemnation hangs over them, and their destruction does not sleep.

<sup>4</sup>If God did not spare the angels who sinned (but sent them to Tartarus, delivering them into chains of darkness, holding them for judgment); <sup>5</sup>and if he did not spare the old world (but protected Noah, a preacher of righteousness, with seven others, bringing a flood on the godless people in the world); <sup>6</sup>and if he reduced Sodom and Gomorrah to ashes (condemning them to ruin, and

making them an example to those who live godless lives);<sup>7</sup> and if he rescued Lot, who was tormented by the sensual manner of life of the lawless ones<sup>8</sup> (for that righteous man, living among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds);<sup>9</sup> then the Lord knows how to rescue from temptation those who are godly, and how to keep the unrighteous for the day of judgment, punishing them,<sup>10</sup> especially those who walk after the defilement of fleshly lust and despise authority.

Daring, self-willed, blaspheming, they tremble before no rulers.<sup>11</sup> Whereas angels (though greater in power and might) do not bring a harsh accusation against them before the Lord,<sup>12</sup> these (like unreasoning wild animals born to be captured and destroyed, ranting in their ignorance), will also be destroyed in their destroying,<sup>13</sup> and receive the wages of wrongdoing.

They count it a pleasure to revel in the daytime; they are spots and stains, carousing in their deceivings, feasting with you.<sup>14</sup> Their eyes are full of adultery, and are unceasingly looking for sin. They entice unstable souls. Accursed children, their heart is trained in greed.<sup>15</sup> Forsaking the right way, they have gone astray, and have followed in the way of Balaam the son of Beor, who loved the wages of wrongdoing.<sup>16</sup> He was rebuked for his evil-doing: a dumb donkey spoke with a human voice, and restrained the prophet's madness.

<sup>17</sup>These are springs without water, mists driven by a storm, for whom the gloom of darkness is reserved.<sup>18</sup> Uttering haughty but empty words, they entice—in the sensual lusts of the flesh—those who are just barely escaping those who live in delusion.<sup>19</sup> They promise liberty, though they themselves are slaves of corruption (for a person is enslaved to that by which he is overcome).

<sup>20</sup>If, after they have escaped the pollutions of the world, by the knowledge of our Lord and Savior Jesus

Christ, they are again entangled and overcome, their last things are worse than the first. <sup>21</sup>It would have been better for them not to have known the way of righteousness, than having known it, to turn back from the sacred command delivered to them. <sup>22</sup>It has happened to them according to the true proverb: "A dog returns to his own vomit," and a sow that has bathed herself to a wallowing in the mud.

**3** Now I write this second letter, beloved, in both of which I stir up your pure mind in remembrance, <sup>2</sup>that you may keep in mind the words previously spoken by the dedicated prophets, and the command of the Lord and Savior through your apostles. <sup>3</sup>Know this first, that in the last days mockers will come with their mocking, walking according to their own desires, <sup>4</sup>and saying,

Where is his promised coming? Since the fathers fell asleep, all things continue as they were from the beginning of creation.

<sup>5</sup>They wilfully ignore this, that the heavens of long ago, and the earth, existed out of water and in water, by God's pronouncement. <sup>6</sup>The world of that time perished, being submerged in water; <sup>7</sup>but the heavens which now are and the earth by the same pronouncement are laid up for fire, being reserved for the day of judgment and destruction of godless men.

<sup>8</sup>Do not let this one thing escape you, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day. <sup>9</sup>The Lord is not slow about his promise, as some count slowness; he is patient toward you, not wanting any to be lost, but all to change their hearts.

<sup>10</sup>The day of the Lord shall come like a thief: the heavens shall pass away with a loud noise, and the burning elements shall be destroyed; the earth and its works shall be burned up.

## 2 PETER 3:11

<sup>11</sup>Since all things are to be destroyed in this manner, what kind of people must you be in dedicated behavior and godliness, <sup>12</sup>eagerly awaiting the coming of the day of God, because the heavens will be destroyed in flames, and the burning elements will melt!

<sup>13</sup>According to his promise, we await new heavens and a new earth, in which righteousness dwells. <sup>14</sup>So, beloved, look for these things, and do your best to be found by him in peace, spotless and blameless.

<sup>15</sup>Consider that the patience of our Lord is salvation, even as our beloved brother Paul has written to you according to the wisdom given to him. <sup>16</sup>He spoke of these things in all his letters, which contain some things difficult to understand; these the unlearned and unstable distort—as they also do the rest of the scriptures—to their own destruction.

<sup>17</sup>Beloved, since you know these things in advance, guard yourselves, so that you will not be carried away by the error of lawless people, and fall from your own firm footing. <sup>18</sup>Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him is the praise, both now, and to the day of eternity. Amen.

# 1 John

**1** The One who was from the beginning, whom we have heard, whom we have seen with our eyes, whom we have looked upon, and whom our hands have touched, even the Word of Life! **2**The Life was made visible, and we have seen him, and we are testifying and proclaiming to you the eternal Life who was with the Father and was made visible to us.

**3**The One whom we have seen and heard we are also proclaiming to you, that you also may have fellowship with us. Our fellowship is with the Father, and with his Son Jesus Christ. **4**We write these things, that your joy may be made full.

**5**This is the announcement which we have heard from him, and we are proclaiming to you: God is light, and there is absolutely no darkness in him! **6**If we say that we are having fellowship with him, and if we are walking in the darkness, we are lying, and we are not practicing the truth. **7**But if we are walking in the light, as he is in the light, we continue in fellowship with one another; and the blood of Jesus his Son continues to cleanse us from every sin.

**8**If we say we have no sin, we deceive ourselves, and the truth is not in us. **9**If we continue to confess our sins, he is dependable and righteous to forgive us our sins, and to cleanse us from every wrongdoing. **10**If we say that we have not sinned, we make him a liar, and his message is not in us.

**2** My little children, I write these things to you that you may not sin. However, if anyone sins, we have an intercessor with the Father, Jesus Christ the Righteous One. <sup>2</sup>He himself is the offering for our sins, and not for ours only, but also for the whole world.

<sup>3</sup>We know that we have known him if we keep his commandments. <sup>4</sup>He who says, "I have known him," yet does not keep his commandments, is a liar, and the truth is not in him. <sup>5</sup>Whoever keeps his message, God's love truly has been completed in him; by this we know that we are in him. <sup>6</sup>He who says that he abides in him, ought also himself to walk even as he walked.

<sup>7</sup>Beloved, I do not write to you a new commandment, but an old commandment, which you had from the beginning. The old commandment is the message which you heard. <sup>8</sup>Again, I write a new commandment to you, which is true in him and in you, because the darkness is passing, and the true light already is shining.

<sup>9</sup>He who says that he is in the light, but hates his brother, is yet in the darkness. <sup>10</sup>He who loves his brother abides in the light, and there is no cause for stumbling in him. <sup>11</sup>He who hates his brother is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

<sup>12</sup>I write to you, little children, because your sins have been forgiven you for his name's sake. <sup>13</sup>I write to you, fathers, because you have known him who is from the beginning. I write to you, young people, because you have conquered the Evil One. <sup>14</sup>I wrote to you, little children, because you have known the Father. I wrote to you, fathers, because you have known him who is from the beginning. I wrote to you, young people, because you are strong, and God's message abides in you, and you have conquered the Evil One.

<sup>15</sup>Do not love the world, neither the things in the world. If any one loves the world, the love of the Father

is not in him; <sup>16</sup>because all that is in the world, the desire of the flesh, and the desire of the eyes, and the pride in one's possessions, is not of the Father, but is of the world. <sup>17</sup>The world is passing away, and its desire, but he who does God's will abides forever.

<sup>18</sup>Little children, it is the last hour, and even as you heard that antichrist comes, also now many antichrists have come, and so we know that it is the last hour. <sup>19</sup>They went out from us, but they were not of us. Indeed, if they had been of us, they would have stayed with us; but they went out that they might become known that they all are not of us.

<sup>20</sup>You have an anointing from the Holy One, and all of you are informed. <sup>21</sup>I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth. <sup>22</sup>Who is a liar, except the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. <sup>23</sup>No one who denies the Son has the Father; he who confesses the Son also has the Father.

<sup>24</sup>Let that which you heard from the beginning abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father. <sup>25</sup>The promise which he himself promised us is eternal life.

<sup>26</sup>I wrote these things to you concerning the ones who are deceiving you. <sup>27</sup>The anointing (which you received from him) abides in you, and you do not need that someone should teach you. His anointing teaches you concerning all things, and is true, and is not a lie. As it taught you, continue to abide in him.

<sup>28</sup>Now, little children, continue to abide in him, so that when he is revealed, we may have boldness and not be ashamed before him at his coming. <sup>29</sup>If you know that he is righteous, then you know that everyone who practices righteousness has been born of him.

**3** Behold! How glorious is the love the Father has showered upon us, that we should be called God's children, and we are! On account of this the world does not know us, because it did not know him. <sup>2</sup>Beloved, now we are God's children, but what we shall be has not yet been made known. We know that, if he appears, we shall be like him, because we shall see him just as he is. <sup>3</sup>Everyone who has this hope in him purifies himself as he is pure.

<sup>4</sup>Everyone who practices sin is lawless, for sin is lawlessness. <sup>5</sup>You know that he was revealed to take sins away, and there is no sin in him. <sup>6</sup>No one who practices sin abides in him; everyone who practices sin has neither seen nor known him.

<sup>7</sup>Little children, let no one deceive you: the one who practices righteousness is righteous, even as he is righteous. <sup>8</sup>The one who practices sin is of the devil, for the devil has been practicing sin from the beginning. God's Son was revealed to destroy the devil's works. <sup>9</sup>No one who has been born of God continues to practice sin, because his seed abides in him, and he cannot practice sin.

<sup>10</sup>God's children and the devil's children are known by this: everyone who does not practice righteousness is not of God, and the one who does not love his brother. <sup>11</sup>This is the announcement which you heard from the beginning, that we should love one another; <sup>12</sup>not as Cain, who was of the Evil One, and murdered his brother. Why did he murder him? Because his works were evil, and his brother's righteous.

<sup>13</sup>My brothers, if the world hates you, do not be surprised. <sup>14</sup>We know we have passed out of death into life because we love the brothers. He that does not love abides in death. <sup>15</sup>Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

<sup>16</sup>By this we have known love, because he laid down his life for our sake, and we are obligated to lay down



our lives for the sake of the brothers. <sup>17</sup>Whoever has this world's possessions, and sees his brother in need, and closes his heart to him, how does God's love abide in him? <sup>18</sup>Little children, let us not love in word or in speech, but in deed and in truth.

<sup>19</sup>By this we shall know that we are of the truth, and we shall set our heart at ease before him, <sup>20</sup>because if our heart convicts us, God is greater than our heart, and knows all things. <sup>21</sup>Beloved, if our heart does not convict us, we have boldness before God. <sup>22</sup>Whatever we ask, we receive from him, because we keep his commandments, and because we are doing the things that please him.

<sup>23</sup>This is his commandment, that we should believe in the name of his Son Jesus Christ, and should love one another, as he commanded us. <sup>24</sup>The one who continues to keep his commandments abides in him, and he himself in him; we know that he abides in us, by the Spirit whom he gave to us.

**4** Beloved, do not believe every spirit, but test them, to see if they are of God, because many false prophets have gone out into the world. <sup>2</sup>You know God's Spirit by this: every spirit which confesses that Jesus Christ has come in the flesh is of God, <sup>3</sup>and every spirit which does not confess Jesus is not of God. This one is of the antichrist, of whose coming you have heard, and now he is already in the world.

<sup>4</sup>You are of God, little children, and you have overcome them, because he who is in you is greater than he who is in the world. <sup>5</sup>They themselves are of the world, and because of this they speak of the world, and the world hears them. <sup>6</sup>We are of God. He who knows God, hears us; he who is not of God, does not hear us. By this we know the spirit of truth, and the spirit of error.

<sup>7</sup>Beloved, let us love one another, because love is of God, and everyone who loves has been born of God, and knows God. <sup>8</sup>He who does not love has not known God,

## 1 JOHN 4:9

for God is love. <sup>9</sup>God's love has been made known in us by this, that he has sent his unique Son into the world, that we might live through him. <sup>10</sup>Love is in this, not that we have loved God, but that he himself loved us, and sent his Son as the offering for our sins.

<sup>11</sup>Beloved, if God loved us in this manner, we are obligated to love one another. <sup>12</sup>No one has ever seen God. If we love one another, God abides in us, and his love is made complete in us. <sup>13</sup>We know that we abide in him, and he in us, because he has given to us of his Spirit. <sup>14</sup>We have seen and we testify that the Father has sent the Son as the world's Savior.

<sup>15</sup>Whoever confesses that Jesus is God's Son, God abides in him, and he abides in God. <sup>16</sup>We have known and have believed the love which God has in us. God is love, and he who abides in love abides in God, and God abides in him. <sup>17</sup>In this love is made complete with us, that we may have boldness on the day of judgment, because even as he is we are also in this world. <sup>18</sup>Fear is not in love, but complete love casts out fear, because fear has torment; and the one who is afraid is not made complete in love.

<sup>19</sup>We love, because he himself first loved us. <sup>20</sup>If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. <sup>21</sup>We have this commandment from him, that he who loves God also loves his brother.

**5** Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves him who has begotten also loves him who has been begotten of him. <sup>2</sup>In this we know that we love God's children, when we love God, and do his commandments. <sup>3</sup>This is the love of God, that we keep his commandments, and his commandments are not burdensome. <sup>4</sup>Everyone who has been born of God overcomes the world; and this is the

victory that overcomes the world, our faith. <sup>5</sup>Who is he that overcomes the world, but he who believes that Jesus is God's Son?

<sup>6</sup>This is he who came by water and blood, Jesus Christ; not by the water only, but by the water, and by the blood. The Spirit is the one who testifies, because the Spirit is the truth. <sup>7</sup>Three are testifying: <sup>8</sup>the Spirit, and the water, and the blood; and the three agree. <sup>9</sup>If we receive men's testimony, God's testimony is greater, because this is the testimony which he has given about his Son.

<sup>10</sup>He who believes in God's Son has the testimony in himself; he who does not believe God has made him a liar, because he has not believed in the testimony which God has given about his Son. <sup>11</sup>This is the testimony, that God gave us eternal life, and this life is in his Son. <sup>12</sup>The one who has the Son has life; the one who does not have God's Son does not have life.

<sup>13</sup>I have written these things to you, you who believe in the name of God's Son, that you may know that you have eternal life. <sup>14</sup>This is the assurance which we have toward him, that if we ask anything according to his will, he hears us. <sup>15</sup>And if we know that he hears whatever we ask, then we know we have the requests which we have asked from him.

<sup>16</sup>If anyone sees his brother committing a sin not to death, he will ask, and he will give life to him, to those who do not sin to death. There is sin to death. I do not say that he should ask for that. <sup>17</sup>All unrighteousness is sin, and there is sin not to death.

<sup>18</sup>We know that no one who has been born of God continues to sin, but he who has been born of God keeps himself, and the Evil One does not touch him. <sup>19</sup>We know that we are of God, and the whole world lies in the Evil One. <sup>20</sup>We know that God's Son has come, and has given us understanding, that we may know the one who is true. We are in the one who is true, in his Son Jesus Christ.

**1 JOHN 5:21**

This is the true God, and eternal life. <sup>21</sup>Little children, guard yourselves from idols.

## 2 John

The older one to the chosen Cyria, and her children, whom I love in the truth; and not I only, but also all those who have known the truth; <sup>2</sup>for the sake of truth, which abides in us, and will be with us forever: <sup>3</sup>grace, mercy, and peace will be with you from God the Father, and from Jesus Christ, the Father's Son, in truth and love.

<sup>4</sup>I rejoiced greatly because I have found of your children walking in the truth, as we received a commandment from the Father. <sup>5</sup>Now I ask you, Cyria, not as writing a new commandment, but which we have had from the beginning, that we should love one another. <sup>6</sup>This is love, that we should walk according to his commandments; even as you have heard from the beginning, that you should walk in it.

<sup>7</sup>Many deceivers have gone out into the world, those who do not confess that Jesus Christ has come in the flesh; this is the deceiver and the antichrist. <sup>8</sup>Watch yourselves, so that you may not lose the things for which we have worked, but that you receive a full reward.

<sup>9</sup>Everyone who goes beyond and does not abide in the doctrine of Christ does not have God; the one who abides in the doctrine has both the Father and the Son. <sup>10</sup>If anyone comes to you, and does not bring this doctrine, do not receive him into your house, and do not greet him. <sup>11</sup>The one who gives him a greeting shares his evil works.

## 2 JOHN 12

<sup>12</sup>I have many things to write to you, but I do not wish to do so with paper and ink. Instead, I hope to be with you, and to speak face to face that our joy may be made full. <sup>13</sup>The children of your chosen sister greet you.

# 3 John

The older one to the beloved Gaius, whom I love in the truth. <sup>2</sup>Beloved, I pray that in everything you may be prosperous, and be healthy, even as your soul prospers. <sup>3</sup>I rejoiced greatly when the brothers came, and testified of you in the truth, as you are walking in the truth. <sup>4</sup>I have no greater joy than to hear that my children are walking in the truth.

<sup>5</sup>Beloved, you are faithful in whatever way you are working for the brothers, and in the same way, for strangers. <sup>6</sup>They have testified before the congregation about your love. You will do well to help them on their way worthily of God, <sup>7</sup>for they went out for the sake of the Name, taking nothing from the Gentiles. <sup>8</sup>We therefore are obligated to welcome such as these, that we might be fellow-workers in the truth.

<sup>9</sup>I wrote to the congregation, but Diotrephes, who loves to have first place among them, does not receive us. <sup>10</sup>So, if I come, I will remember his works, which he continues to practice, and his slandering us with wicked words. Not satisfied with these things, he does not receive the brothers, and forbids those who want to receive them, and expels them from the congregation.

<sup>11</sup>Beloved, do not imitate the evil, but the good. He who does good is of God, but he who does evil has not seen God. <sup>12</sup>Demetrius is well reported of by all, and by the truth itself; and we also testify, and you know our testimony is true.

### 3 JOHN 13

<sup>13</sup>I had many things to write to you, but I do not wish to write with ink and pen. <sup>14</sup>However, I hope to see you right away, and we shall speak face to face. <sup>15</sup>Peace to you. The friends greet you. Greet the friends by name.



# Jude

Jude, a slave of Jesus Christ, and a brother of James, to those who are beloved in God the Father, called and guarded in Jesus Christ: <sup>2</sup>mercy and peace to you, and may love be multiplied!

<sup>3</sup>Beloved, I am eager, yes, I am compelled to write to you about our common salvation, to encourage you to strive earnestly for the faith, which was entrusted once for all to the saints. <sup>4</sup>Certain godless men, long ago marked out for this condemnation, have slipped in stealthily, and have distorted God's grace into sensuality, disowning our only Lord and Master Jesus Christ.

<sup>5</sup>I want you, who are fully aware of all this, to remember that the Lord, having once saved a people out of the land of Egypt, afterward destroyed those who did not believe. <sup>6</sup>Also, angels, who did not keep their own dwelling, but deserted it, he has kept in an eternal prison, under darkness, for the judgment of the great day. <sup>7</sup>In the same way, Sodom and Gomorrah, and neighboring cities also, which fornicated and practiced unnatural lust, serve as an example, suffering the punishment of eternal fire.

<sup>8</sup>Likewise, these dreamers defile the flesh, and reject authority, and revile rulers. <sup>9</sup>But Michael the archangel, disputing and arguing with the devil about Moses' body, did not take it upon himself to bring a charge of blasphemy, but said, "May the Lord rebuke you." <sup>10</sup>But these blaspheme things of which they have no knowledge, and in the things they do understand naturally, like unreasoning, wild animals, they corrupt themselves.

## JUDE 11

<sup>11</sup>Woe to them, because they walk in the way of Cain, and abandon themselves into Balaam's deception for pay, and destroy themselves in the rebellion of Korah. <sup>12</sup>These are rocks in your love feasts. Brazenly they feast with you, feeding themselves. They are waterless clouds driven by the wind, trees in late autumn, without fruit, twice dead, uprooted, <sup>13</sup>wild waves of the sea, foaming up with their own shameless deeds; wandering stars, for whom the gloom of darkness has been forever reserved. <sup>14</sup>Enoch, the seventh from Adam, also prophesied of these, saying,

Behold! The Lord comes with his holy myriads <sup>15</sup>to bring judgment against all, and to condemn every soul for all their godless deeds which they have irreverently committed, and for all the harsh things which godless sinners have spoken against him.

<sup>16</sup>These are grumblers, faultfinders, who walk after their own lusts, and their mouth speaks boastfully, flattering people for favors.

<sup>17</sup>But you, beloved, remember the words previously spoken by the apostles of our Lord Jesus Christ, <sup>18</sup>that they were saying to you, "In the last time there will be mockers, walking after their own godless lusts." <sup>19</sup>These are divisive, and worldly, and have not the Spirit. <sup>20</sup>But you, beloved, build yourselves up in your most sacred faith, pray in the Holy Spirit, <sup>21</sup>and keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life.

<sup>22</sup>Have mercy on those who are in doubt; <sup>23</sup>and save others, snatching them out of the fire; and have mercy on others with trembling, hating even the garment spotted by the flesh.

<sup>24</sup>Now to the One who can guard you from stumbling, and make you stand faultless before his splendor in gladness, <sup>25</sup>to the only God our Savior through Jesus Christ our Lord is the splendor, majesty, power, and authority before all time, and now, and forever, amen.

# *The Revelation of John*

**1** The revelation of Jesus Christ, which God gave him, to show to his slaves what things must happen soon. He sent by his angel, and made them known to his slave John, <sup>2</sup>who declared God's message and the testimony of Jesus Christ, even every thing he saw. <sup>3</sup>Blessed is the one who reads, and the ones who hear the words of the prophecy and keep the things written in it, for the time is near.

<sup>4</sup>John, to the seven congregations in Asia: grace and peace to you from him who is and was, and who is coming, and from the seven spirits before his throne, <sup>5</sup>and from Jesus Christ, the trustworthy witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us, and released us from our sins by his blood, <sup>6</sup>and made us a royal power and priests before God, even his Father; to him is the splendor and the strength forever and ever. Amen.

<sup>7</sup>Behold! He comes with the clouds, and every eye shall see him and those who pierced him, and all the nations of the earth shall mourn over him. Yes! Amen.

<sup>8</sup>"I am the A and the Z," says the Lord God, who is and was, and who is coming, the Almighty.

## REVELATION 1:9

<sup>9</sup>I, John, your brother and sharer in the distress and royal power and steadfastness in Jesus, was on the island called Patmos for God's message and the testimony of Jesus. <sup>10</sup>I was in the Spirit on the Lord's day, and I heard behind me a great voice, like the sound of a trumpet, <sup>11</sup>saying,

What you see, write in a book, and send it to the seven congregations: Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea.

<sup>12</sup>And I turned to see the one who was speaking with me, and when I turned I saw seven golden lampstands; <sup>13</sup>and in the midst of the lampstands, one like a son of man. He was clothed with a robe reaching to his feet, and was wearing a golden belt. <sup>14</sup>His head and hair were as white as white wool, even as snow, and his eyes were like a fiery flame. <sup>15</sup>His feet were like glowing brass which had been fired in a furnace, and his voice was like the sound of many waters. <sup>16</sup>He had seven stars in his right hand, and a sharp two-edged sword going out of his mouth, and his face was like the sun shining in its strength.

<sup>17</sup>When I saw him, I fell at his feet as one dead. He put his right hand on me, saying,

Do not be afraid: I am the first and the last, <sup>18</sup>the living one. I was dead, but behold! I am alive forever and ever, and I have the keys of death and Hades. <sup>19</sup>Therefore, write the things you saw, and the things which are, and which are going to happen afterward. <sup>20</sup>This is the mystery of the seven stars which you saw in my right hand, and of the seven golden lampstands: the seven stars are the messengers of the seven congregations, and the seven lampstands are the seven congregations.

**2** Write to the messenger of the congregation in Ephesus: "The one who holds the seven stars in his right hand, the one walking in the midst of the seven golden lampstands, says these things: <sup>2</sup>I know your works and

your labor and your steadfastness, and that you cannot tolerate evil men, and you tried those who call themselves apostles, and are not, and found them to be liars. <sup>3</sup>Further, you are steadfast, and you have borne patiently for my name's sake, and you have not become weary. <sup>4</sup>But I have against you that you have forsaken your first love. <sup>5</sup>Remember therefore from where you have fallen, change your heart, and do the first works; but if you do not, then I am coming to you, and I will remove your lampstand out of its place, unless you change your heart. <sup>6</sup>But you do have this, that you hate the deeds of the Nicolaitans, which I also hate. <sup>7</sup>Let him, who has an ear, hear what the Spirit says to the congregations: to the one who overcomes, I will give to eat of the tree of life, which is in God's paradise.' "

<sup>8</sup>Write to the messenger of the congregation in Smyrna: "The First and the Last, who died and lived, says these things: <sup>9</sup>I know your distress and poverty, but you are rich; I also know the slander of those who call themselves Jews, and are not, but are the synagogue of Satan. <sup>10</sup>Do not be afraid of the things you are about to suffer. Behold! The devil is going to imprison some of you, that you may be tested, and you shall have distress for ten days. Be faithful until death, and I will give you the crown of life. <sup>11</sup>Let him, who has an ear, hear what the Spirit says to the congregations: he who overcomes shall not be harmed by the second death.' "

<sup>12</sup>Write to the messenger of the congregation in Pergamus: "He who has the sharp two-edged sword says these things: <sup>13</sup>I know where you live, where Satan's throne is. However, you are holding fast my name, and you did not deny my faith even in the days of my faithful martyr Antipas, who was killed among you, where Satan lives. <sup>14</sup>But I have a few things against you, because some there cling to the doctrine of Balaam, who was teaching Balak to entrap the children of Israel,

## REVELATION 2:15

to eat sacrifices to idols, and to fornicate. <sup>15</sup>In the same way, you likewise have those who follow the doctrine of the Nicolaitans. <sup>16</sup>Therefore, change your heart! And if not, I am coming to you soon, and I will make war against them with the sword of my mouth. <sup>17</sup>Let him, who has an ear, hear what the Spirit says to the congregations: to the one who overcomes, I will give the hidden manna, and a white stone, and on the stone a new name is written, which no one knows, except the one who receives it.' "

<sup>18</sup>Write to the messenger of the congregation in Thyatira: "The Son of God (with eyes like a fiery flame, and feet like glowing brass) says these things: <sup>19</sup>I know your works and the love and the faith and the service and your steadfastness, and that your last works are more than the first. <sup>20</sup>But I have against you that you tolerate the woman Jezebel, who calls herself a prophetess; she teaches and seduces my slaves to fornicate and to eat sacrifices offered to idols. <sup>21</sup>I gave her time to change her heart about her fornication, but she does not wish to do so. <sup>22</sup>Behold! I will throw her into a bed, and those who commit adultery with her, into great distress unless they change their hearts. <sup>23</sup>Further, I will kill her children by pestilence, and all the congregations will know that I am the one who searches minds and hearts, and I will give to you, each one, according to your works. <sup>24</sup>But I assure the rest of you in Thyatira, as many as do not have this doctrine, who have not known "the deep things of Satan" (as they say), that I will not put another burden on you. <sup>25</sup>Nevertheless, hold fast what you have until I come. <sup>26</sup>To him who overcomes, and who keeps my works until the end, I will give authority over the nations; <sup>27</sup>and he shall rule them with an iron rod, as clay vessels are broken; <sup>28</sup>and as I received from my Father, I will also give to him the morning star. <sup>29</sup>Let

him, who has an ear, hear what the Spirit says to the congregations.' "

**3** Write to the messenger of the congregation in Sardis: "He who has God's seven spirits and the seven stars says these things: 'I know your works, that you have a name that you live, but you are dead. <sup>2</sup>Be watchful, and strengthen the things which are about to die, for I have not found your works completed before my God. <sup>3</sup>Remember therefore how you have received and heard, and hold fast and change your heart. If therefore you do not watch, I will come like a thief, and you will not know at what hour I will come upon you. <sup>4</sup>But you have a few names in Sardis who have not defiled their garments. They will walk with me in white, because they are worthy. <sup>5</sup>He who overcomes will be clothed in white garments, and I will never remove his name from the book of life, and I will confess his name before my Father and before his angels. <sup>6</sup>Let him, who has an ear, hear what the Spirit says to the congregations.' "

<sup>7</sup>Write to the messenger of the congregation in Philadelphia: "The holy one, the true one, he who has David's key, he who opens and no one will close, and he who closes and no one opens, says these things: <sup>8</sup>'I know your works. Behold! I have put before you an opened door which no one can close, because you have a little power, you have kept my message, and you did not deny my name. <sup>9</sup>Behold! I give out of Satan's synagogue (of those who call themselves Jews, and are not, but are lying), behold! I will make them to come and bow at your feet that they may know that I love you. <sup>10</sup>Because you have kept the message of my steadfastness, I will also keep you from the hour of testing, which is coming on the whole world, to try those who live on the earth. <sup>11</sup>I am coming soon. Hold fast what you have, that nobody may take your crown. <sup>12</sup>I will make him who overcomes a pillar in God's temple, and he shall never

## REVELATION 3:13

go out; and I will write on him the name of my God, and the name of the city of my God (the new Jerusalem coming down out of heaven from my God), and my new name. <sup>13</sup>Let him, who has an ear, hear what the Spirit says to the congregations.' "

<sup>14</sup>Write to the messenger of the congregation in Laodicea: "The amen, the faithful and true witness, the first cause of God's creation, says these thing: <sup>15</sup>I know your works, that you are neither cold nor hot. I wish you were cold or hot. <sup>16</sup>So, because you are lukewarm, and neither hot nor cold, I will vomit you out of my mouth. <sup>17</sup>You say, "I am fabulously rich, and need nothing," but you do not know that you are wretched and pitiable and poor and blind and naked. <sup>18</sup>I advise you to buy gold from me, purified in fire, that you may become rich; and white garments, that you may be clothed, and that the shame of your nakedness may not be seen; and salve to rub on your eyes, that you may see. <sup>19</sup>I correct and chasten as many as I love. Be zealous therefore and change your heart. <sup>20</sup>Behold! I stand at the door and knock: if anyone hears my voice and opens the door, I will come in to him, and I will dine with him, and he with me! <sup>21</sup>The one who overcomes, I will allow him to sit with me on my throne, as I also overcame and sat with my Father on his throne. <sup>22</sup>Let him, who has an ear, hear what the Spirit says to the congregations.' "

**4** After these things I looked, and behold! A door opened in heaven! The first voice I heard was like a trumpet speaking to me, saying, "Come up here, and I will show you the things that must happen afterward." <sup>2</sup>I immediately was in the Spirit, and behold! A throne was standing in heaven, and one was sitting on the throne, <sup>3</sup>who had the appearance of jasper and carnelian, and a rainbow around the throne was like an emerald.

<sup>4</sup>Also, twenty-four thrones were around the throne, and twenty-four older ones—clothed in white garments,



with golden crowns on their heads—were sitting on the thrones. <sup>5</sup>Lightnings and voices and thunders came out from the throne, and seven torches were burning in front of the throne, which are the seven spirits of God, <sup>6</sup>and a glassy crystalline sea was in front of the throne.

Also, in the midst of the throne, and around it, were four living creatures full of eyes front and back. <sup>7</sup>The first living creature was like a lion; the second was like a calf; and the third had a face like a man's; and the fourth was like a flying eagle. <sup>8</sup>The four living creatures, each of them, had six wings, and were full of eyes all around and within. They have no rest day or night, saying, "Holy, holy, holy, Lord God the Almighty, who was and is, and who is coming."

<sup>9</sup>When the four living creatures give glory and honor and thanksgiving to the one sitting on the throne, to the one who lives forever and ever, <sup>10</sup>then the twenty-four older ones fall before the one who sits on the throne, and they worship him who lives forever and ever, and they place their crowns before the throne, saying,

<sup>11</sup>You are worthy, our Lord and God, to receive the glory and the honor and the power, for you created all things, and they came to be, yes, they were created, because of your desire.

**5** I saw in the right hand of the one sitting on the throne a scroll, written on the inside and outside, sealed tightly with seven seals. <sup>2</sup>I saw a mighty angel who was proclaiming with a loud voice, "Who is worthy to open the scroll and to break its seals?" <sup>3</sup>No one in heaven or on the earth or under the earth could open the scroll, or look at it. <sup>4</sup>I wept loudly, because no one was found worthy to open the scroll or to look at it. <sup>5</sup>Then one of the older ones said to me, "Do not weep. Behold! The Lion of the tribe of Judah, the Root of David, has conquered to open the scroll and its seven seals!"

## REVELATION 5:6

<sup>6</sup>Then I saw a Lamb standing in the midst of the throne and the four living creatures, and in the midst of the older ones. He had been murdered, and had seven horns and seven eyes, which are God's seven spirits sent into all the earth. <sup>7</sup>He came and took the scroll from the right hand of the one sitting on the throne. <sup>8</sup>When he had taken the scroll, the four living creatures and the twenty-four older ones fell before the Lamb. Each one had a harp and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup>They sang a new song, saying,

You are worthy to take the scroll and to open its seals, because you were murdered, and with your blood you purchased for God men of every tribe and language and people and nation, <sup>10</sup>and you made them to be a royal power and priests for our God, and they reign on the earth.

<sup>11</sup>I looked, and I heard the voice of many angels around the throne, and of the living creatures, and of the older ones, and their number was countless thousands, and thousands of thousands, <sup>12</sup>speaking with a loud voice,

The Lamb who was murdered is worthy to receive the power and riches and wisdom and strength and honor and glory and praise!

<sup>13</sup>And I heard every creature in heaven, and on the earth, and under the earth, and on the sea, and all things in them, saying,

To the one sitting on the throne, and to the Lamb be the praise, and the honor, and the glory, and the strength forever and ever!

<sup>14</sup>The four living creatures said, "Amen," and the older ones fell down and worshiped.

**6** And I looked when the Lamb opened one of the seven seals, and I heard one of the four living creatures speaking in a thunderous voice, "Come!" <sup>2</sup>Then I looked, and behold! A white horse, and he who sat on him had

a bow, and a crown was given to him, and he went out conquering, and that he might conquer.

<sup>3</sup>When he opened the second seal, I heard the second living creature saying, "Come!" <sup>4</sup>Then another horse, fiery red, came out, and the one who sat on him was appointed to take peace from the earth, so that they would murder one another, and a great sword was given to him.

<sup>5</sup>When he opened the third seal, I heard the third living creature saying, "Come!" And I looked, and behold! A black horse, and he who sat on him had a pair of scales in his hand. <sup>6</sup>I heard something like a voice among the four living creatures, saying, "A quart of wheat for twenty cents, and three quarts of barley for twenty cents. Waste no oil or wine."

<sup>7</sup>When he opened the fourth seal, I heard the fourth living creature saying, "Come!" <sup>8</sup>Then I looked, and behold! A pale horse, and he who sat on him was named Death, and Hades was following in company with him. They were given authority to kill one fourth of the earth with the sword, with famine, with pestilence, and by the wild beasts of the earth.

<sup>9</sup>When he opened the fifth seal, I saw under the altar the souls who had been murdered because of God's message, and because of the testimony which they were holding. <sup>10</sup>They cried with a loud voice, saying, "How long, holy and true Master, will you not judge and vindicate our blood among the inhabitants of the earth?" <sup>11</sup>A white robe was given to each one, and they were told that they shall rest yet a little while, until their fellow slaves and their brothers, who were about to be killed as they had been, should complete their course.

<sup>12</sup>And I looked when he opened the sixth seal, and there was a terrible earthquake, and the sun became black as sackcloth of hair, and the whole moon was like blood. <sup>13</sup>And the stars of heaven fell to the earth, as a fig tree loses its unripe fruit when it is shaken by a strong wind.

## REVELATION 6:14

<sup>14</sup>The heaven was removed like a scroll being rolled up, and every mountain and island were moved out of their places. <sup>15</sup>And the kings of the earth, and the great men, and the chief captains, and the rich, and the strong, and every slave and free man, hid themselves in the caves and in the rocks of the mountains. <sup>16</sup>They cried to the mountains and to the rocks, "Fall on us, and hide us from the face of him who sits on the throne, and from the Lamb's wrath, <sup>17</sup>because the great day of their wrath has come, and who can stand?"

**7** After this I saw four angels standing on the earth's four corners, holding the earth's four winds, so that no wind would blow on the earth or sea or any tree. <sup>2</sup>And I saw another angel coming up from the rising sun; he had the seal of the living God, and he cried with a loud voice to the four angels who were appointed to harm the earth and the sea, <sup>3</sup>saying, "Do not harm the earth, or the sea, or any tree, until we seal the slaves of our God on their foreheads."

<sup>4</sup>I heard the number of those who had been sealed, one hundred and forty-four thousand from all the tribes of the children of Israel: <sup>5</sup>twelve thousand sealed of Judah, of Reuben, of Gad, <sup>6</sup>of Asher, of Naphtali, of Manasseh, <sup>7</sup>of Simeon, of Levi, of Issachar, <sup>8</sup>of Zebulun, of Joseph, and of Benjamin.

<sup>9</sup>After these things I looked, and behold! An uncountable multitude—from every nation and from every tribe, from all peoples and languages—was standing before the throne and before the Lamb. They were clothed in white robes, and had palm branches in their hands. <sup>10</sup>And they cried with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb!" <sup>11</sup>All the angels stood around the throne, and the older ones, and the four living creatures, and they fell on their faces before the throne, and worshiped God, <sup>12</sup>saying, "Amen! The praise, and the glory, and the wisdom, and the thanksgiving-

ing, and the honor, and the might, and the strength, to our God forever and ever. Amen!"

<sup>13</sup>One of the older ones asked me, "Who are these who are clothed in the white robes, and from where did they come?" <sup>14</sup>I answered, "My lord, you know." He replied to me,

These are they who are coming out of great distress; they have washed their robes and have made them white in the blood of the Lamb. <sup>15</sup>For this reason they are before God's throne, and they serve him day and night in his temple, and he who sits on the throne shall dwell with them. <sup>16</sup>They shall hunger no more, neither thirst again, nor shall the sun fall on them, nor any heat, <sup>17</sup>because the Lamb who is before the throne shall shepherd them, and he shall guide them to fountains of waters of life, and God shall wipe away every tear from their eyes.

**8** When he opened the seventh seal, there was silence in heaven about half an hour, <sup>2</sup>and I saw the seven angels who stand before God, and seven trumpets were given to them.

<sup>3</sup>Then another angel came and stood at the altar, holding a golden censer, and an abundance of incense was given to him, that he might offer it on the golden altar before the throne, along with the prayers of all the saints. <sup>4</sup>The smoke of the incense went up before God from the angel's hand with the prayers of the saints. <sup>5</sup>The angel took the censer, filled it with fire from the altar, and threw it upon the earth. There were thunders and voices and lightnings and an earthquake. <sup>6</sup>Then the seven angels who have the seven trumpets prepared themselves to sound.

<sup>7</sup>After the first angel sounded, hail and fire mixed with blood were thrown on the earth; and a third of the earth, a third of the trees, and all the green grass were burned.

## REVELATION 8:8

<sup>8</sup>After the second angel sounded, something like an enormous flaming mountain was thrown into the sea, and a third of the sea became blood, <sup>9</sup>and a third of the creatures in the sea died, and a third of the ships was destroyed.

<sup>10</sup>After the third angel sounded, a great star burning like a torch fell out of heaven, and it fell on a third of the rivers and on the fountains of waters. <sup>11</sup>The star's name is Wormwood, and a third of the waters became wormwood, and many people died, because the waters were bitter.

<sup>12</sup>After the fourth angel sounded, a third of the sun, and a third of the moon, and a third of the stars were struck, that they should be darkened; and there was no light for a third of the day and of the night.

<sup>13</sup>I saw and heard an eagle flying in the midst of heaven, speaking with a loud voice, "Woe! woe! woe! to the earth's inhabitants, because of the other voices of the trumpet of the three angels about to sound."

**9** After the fifth angel sounded, I saw a star which had fallen from heaven to the earth, and the key to the pit of the abyss was given to him. <sup>2</sup>After he had opened the pit, smoke poured out, as from an enormous furnace, and the sun and the air were darkened by the smoke. <sup>3</sup>And locusts came out of the smoke and onto the earth, and power was given to them, as the scorpions of the earth have power.

<sup>4</sup>They were told not to harm the grass of the earth, or any green thing, or any tree, but only men without God's seal on their foreheads. <sup>5</sup>They were not allowed to kill them, but were allowed to torture them for five months; and their torture was like the torture of a scorpion, when it stings a man. <sup>6</sup>Then men will seek death, but will not find it; they will want to die, but death flees from them.

<sup>7</sup>The locusts resembled horses harnessed for war, and crowns like gold were on their heads. Their faces were

like the faces of men, <sup>8</sup>and their hair was like the hair of women, and their teeth were like the teeth of lions, <sup>9</sup>and their breastplates were like iron, and their wings sounded like many chariots rushing to battle. <sup>10</sup>They had tails like scorpions, and stingers; and they had power to torture men with their tails five months. <sup>11</sup>Their king is the agent of the abyss (named in Hebrew, *Abaddon*; in Greek, *Apollyon*). <sup>12</sup>One woe is over! Behold! Two woes are yet to come after these things.

<sup>13</sup>After the sixth angel sounded, I heard a voice from the four horns of the golden altar before God, <sup>14</sup>speaking to the angel holding the trumpet, "Release the four angels bound at the great river Euphrates." <sup>15</sup>The four angels, prepared for the hour and day and month and year, were released to kill a third of mankind. <sup>16</sup>I heard the number of the horsemen: uncountable millions! <sup>17</sup>And in the vision I saw the horses, and those who sat on them had fiery breastplates, hyacinth and brimstone; the heads of the horses were like the heads of lions; fire and smoke and brimstone poured out from their mouths. <sup>18</sup>A third of mankind was destroyed by these three plagues, by the fire and the smoke and the brimstone pouring out of their mouths. <sup>19</sup>The power of the horses was in their mouths and in their tails, for their tails were like serpents, having heads with which they torture.

<sup>20</sup>The rest of mankind, who were not killed by these plagues, did not change their hearts about the works of their hands that they should not worship the demons, or the idols of gold and silver and copper and stone and wood (which neither see nor hear nor walk); <sup>21</sup>and they did not change their hearts about their murders, or their sorceries, or their fornication, or their thefts.

**10** I saw another angel, a strong one, coming down from heaven, clothed with a cloud and with a rainbow on his head. His face was like the sun, and his legs like fiery pillars, <sup>2</sup>and he had in his hand a little book

## REVELATION 10:3

opened. He set his right foot on the sea, and the left on the earth, <sup>3</sup>and he cried with a loud voice, as a lion roars. When he cried, the seven thunders uttered their own voices; <sup>4</sup>when the seven thunders spoke, I was about to write, but I heard a voice from heaven, saying, "Seal the things the seven thunders said; do not write them."

<sup>5</sup>Then the angel, whom I saw standing on the sea and the earth, raised his right hand toward heaven, <sup>6</sup>and swore by him who lives forever and ever, who created heaven and the things in it, the earth and the things in it, the sea and the things in it:

There will be no more delay: <sup>7</sup>in the days when the seventh angel sounds, the mystery of God will be complete, according to the gospel which he had proclaimed to his own slaves, the prophets.

<sup>8</sup>Then the voice I heard from heaven spoke to me again, saying, "Go, take the book which is opened in the hand of the angel who stands on the sea and the earth." <sup>9</sup>And I went to the angel, and asked him to give me the little book. He replied, "Take and eat it, and it will be bitter in your stomach, but in your mouth it will be as sweet as honey." <sup>10</sup>So I took the little book from the angel's hand and ate it, and it was as sweet as honey in my mouth; but after I had eaten it, my stomach became bitter. <sup>11</sup>They told me, "You must prophesy again to peoples and nations and languages and many kings."

**11** A measuring rod like a staff was given to me, and the angel said,

Arise and measure God's temple, and the altar, and the ones who are worshiping in it. <sup>2</sup>Omit the courtyard outside the temple, and do not measure it, because it was given to the Gentiles, and they shall trample the sacred city forty-two months. <sup>3</sup>I will give authority to my two witnesses, and they shall prophesy twelve hundred and sixty days, clothed with sackcloth. <sup>4</sup>These are the two olive trees and the two lampstands which are



before the Lord of the earth. <sup>5</sup>And if anyone wishes to harm them, fire goes out of their mouth and devours their enemies; and if anyone wishes to harm them, he must die in this manner. <sup>6</sup>These have the authority to shut up the heaven, so that there is no rain during the days of their prophesying; and they have authority over the waters, to turn them into blood, and to strike the earth with every plague, as often as they wish.

<sup>7</sup>And when they complete their testimony, the beast which comes up out of the abyss shall make war with them, and shall conquer and kill them. <sup>8</sup>And their corpses shall lie on the street of the great city, which is spiritually called Sodom and Egypt, where their Lord was crucified. <sup>9</sup>And peoples, tribes, languages, and nations gaze on their corpses for three and a half days, and they do not allow their corpses to be entombed. <sup>10</sup>The inhabitants of the earth rejoice over them, and they celebrate and exchange gifts, because these two prophets tortured the inhabitants of the earth.

<sup>11</sup>And after three and a half days the spirit of life from God entered them, and they stood on their feet, and a great fear fell on those seeing them. <sup>12</sup>And they heard a loud voice from heaven saying to them, "Come up here." And they ascended into heaven in a cloud, and their enemies watched them.

<sup>13</sup>And in that hour a great earthquake occurred, and a tenth of the city fell, and seven thousand people were killed; and the rest were frightened, and praised the God of heaven. <sup>14</sup>The second woe is over. Behold! The third comes soon.

<sup>15</sup>After the seventh angel sounded, there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and his Christ, and he shall reign forever and ever." <sup>16</sup>And the twenty-four older ones, who were sitting on their thrones before God, fell on their faces and worshiped God, <sup>17</sup>saying,

## REVELATION 11:18

We thank you, Lord God the Almighty, who is and who was, because you have taken your great power, and you have reigned! <sup>18</sup>The nations have become angry, and your wrath has come, and the time has come for the dead to be judged, and for you to reward your slaves, the prophets, and the saints, and those who revere your name, those who are small and great, and to destroy those who destroy the earth.

<sup>19</sup>And God's temple in heaven was opened, and the ark of his covenant in the temple was seen, and there were lightnings and voices and thunders and an earthquake and great hail.

**12** A great sign was seen in heaven: a woman was clothed with the sun, and the moon was under her feet, and she was crowned with twelve stars. <sup>2</sup>And she was pregnant, and crying in the agony of her labor to bear. <sup>3</sup>Another sign was seen in heaven: behold! a great red dragon, with seven heads and ten horns, and seven crowns upon his heads. <sup>4</sup>And his tail swept away a third of the stars of heaven, and threw them to the earth.

And the dragon stood before the woman who was about to give birth, that, when she had delivered, he might devour her child. <sup>5</sup>She bore a son who was to rule all nations with an iron rod. Her child was caught up to God and to his throne. <sup>6</sup>The woman fled into the desert to a place God had prepared, where they might nourish her for twelve hundred and sixty days.

<sup>7</sup>A war occurred in heaven, and Michael and his angels fought with the dragon. The dragon and his agents fought, <sup>8</sup>but he could not win, and no place was found for them in heaven. <sup>9</sup>And the great dragon, the old serpent, who is called the devil and Satan, who deceives the whole earth, was thrown down to the earth, and his agents were thrown down with him. <sup>10</sup>And I heard a loud voice in heaven, declaring,

Now has come the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been thrown down, he who accuses them day and night before our God. <sup>11</sup>Because of the blood of the Lamb, and the message of their testimony, they conquered him, and did not cherish their life in the face of death. <sup>12</sup>Therefore, rejoice, heavens, and those who dwell in them! Woe to the earth and sea, because the devil has come down to you extremely angry, knowing he has a little time.

<sup>13</sup>After the dragon saw that he was thrown down to the earth, he persecuted the woman who bore the son. <sup>14</sup>However, the two wings of the great eagle were given to the woman, so she could fly to her place in the desert, where—away from the serpent—she was nourished for a time, and times, and half a time.

<sup>15</sup>The serpent poured water like a river out of his mouth behind the woman, that he might cause her to be swept away by the river. <sup>16</sup>But the earth helped the woman, opening its mouth and swallowing the river, which the dragon poured out of his mouth. <sup>17</sup>And the dragon became angry at the woman, and fought with the rest of her offspring, those who observe God's commands and hold the testimony of Jesus. <sup>18</sup>And he stood on the seashore.

**13** I saw a beast arising from the sea, and he had seven heads and ten horns, and ten crowns on his horns and blasphemous names on his heads. <sup>2</sup>And the beast which I saw was like a leopard, and his feet were like a bear's feet, and his mouth was like the mouth of a lion. The dragon gave to him his power and his throne and great authority. <sup>3</sup>One of his heads appeared to be wounded mortally, but the mortal wound had healed. And the whole world followed the beast, full of wonder, <sup>4</sup>and worshiped both the dragon who had given authority to the beast, and the beast, saying, "Who is like the beast,

## REVELATION 13:5

and who can go to war against him?" <sup>5</sup>His mouth uttered great blasphemies, and he was given authority to continue forty-two months.

<sup>6</sup>He opened his mouth to blaspheme God, his name, his dwelling place, and those who live in heaven. <sup>7</sup>It was given to him to fight against the saints and to conquer them; and authority was given to him over every tribe and people and language and nation. <sup>8</sup>And all the inhabitants of the earth shall worship him, that is, those whose names are not written in the Lamb's book of life who was murdered from the foundation of the world. <sup>9</sup>Let him, who has an ear, hear. <sup>10</sup>If anyone is for captivity, to captivity he goes. If anyone is to be killed by the sword, by the sword he is to be killed. Here are the endurance and faith of the saints.

<sup>11</sup>And I saw another beast arising from the earth, and he had two horns like a lamb, and spoke like a dragon. <sup>12</sup>And he exercises all the authority of the first beast on his behalf, and forces the earth and its inhabitants to worship the first beast, whose mortal wound had been healed. <sup>13</sup>And he displays great signs, making fire come down from heaven to the earth before men. <sup>14</sup>By the signs he was allowed to do on behalf of the beast he deceived all the inhabitants of the earth, telling them to make an image to the beast who had the stroke of the sword and lived.

<sup>15</sup>And he was allowed to give breath to the image of the beast, so that it could both speak and cause to be killed anyone not worshiping it. <sup>16</sup>And he compels all—the small and the great, the rich and the poor, the free and the enslaved—to be marked on their right hand or on their forehead, <sup>17</sup>so that no one could buy or sell without the mark, that is, the name of the beast, or the number of his name. <sup>18</sup>Here is wisdom: he who understands let him calculate the beast's number, for it is a man's number, and its number is six hundred and sixty-six.

**14** I looked, and behold! The Lamb was standing on mount Zion, and with him one hundred and forty-four thousand, having his and his Father's name written on their foreheads! <sup>2</sup>And I heard a voice from heaven, like the sound of many waters, and like the sound of loud thunder. The sound which I heard was like harpists playing their harps. <sup>3</sup>And they sang a new song before the throne and before the four living creatures and the older ones, and no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth. <sup>4</sup>These are they who were not defiled with women, for they were chaste. These are they who followed the Lamb wherever he went. These were purchased from among men, firstfruits to God and to the Lamb. <sup>5</sup>No falsehood was found in their mouth. They were blameless.

<sup>6</sup>I saw another angel flying in the midst of heaven, having the everlasting gospel to proclaim to the earth's inhabitants, to every nation, tribe, language, and people. <sup>7</sup>And he was commanding with a loud voice, "Reverence God and give glory to him, for the hour of his judgment has come! Worship the one who made the heaven, and the earth, and the sea, and the fountains of waters."

<sup>8</sup>And a second angel followed, proclaiming,

She has fallen! She has fallen! Babylon the great, who has made all nations to drink of the wine of the wrath of her fornication.

<sup>9</sup>And a third angel followed them, loudly exclaiming,

If anyone worships the beast and his image, and receives a mark on his forehead or his hand, <sup>10</sup>he will drink of the wine of God's wrath poured full strength in the cup of his anger, and he shall be tormented in fire and brimstone before the holy angels and before the Lamb. <sup>11</sup>And the smoke of their torment ascends forever and ever; and those who worship the beast and his image, and those who receive the mark of his name, have no rest day or night. <sup>12</sup>Here is the endurance of

## REVELATION 14:13

the saints, the ones who keep God's commands and the faith of Jesus.

<sup>13</sup>And I heard a voice from heaven, saying,

Write: "Blessed from now on are the dead who die in the Lord. Yes, says the Spirit, they will rest from their labors, for their works follow with them."

<sup>14</sup>I looked, and behold! There was a white cloud, and one like a son of man was sitting on the cloud, and he had a golden crown on his head and a sharp sickle in his hand. <sup>15</sup>And another angel came out of the temple, exclaiming loudly to the one sitting on the cloud, "Put forth your sickle and reap, for the hour to reap has come, and the earth's harvest is ripe." <sup>16</sup>And the one sitting on the cloud swung his sickle to the earth, and the earth was reaped.

<sup>17</sup>And another angel who also had a sharp sickle came out of the temple in heaven. <sup>18</sup>And another angel, one who had power over the fire, came out from the altar; and he spoke with a loud voice to the one holding the sharp sickle, saying,

Put forth your sharp sickle, and gather the clusters from the vines of the earth, for its grapes are ripe.

<sup>19</sup>And the angel thrust his sickle to the earth, and gathered the vines of the earth, and placed them in the great wine press of God's wrath. <sup>20</sup>The wine press which was outside the city was trampled, and blood from the wine press rose as high as the bridles of horses for two hundred miles.

**15** I saw another sign in heaven, great and marvelous: seven angels with the seven final plagues to finish God's wrath.

<sup>2</sup>And I saw what looked like a glassy sea mingled with fire, and those who overcome the beast and his image and the number of his name, those who have God's harps, were standing beside the glassy sea. <sup>3</sup>They sang the song of Moses, God's slave, and the song of the Lamb,

Great and marvelous are your works, Lord God the Almighty! Righteous and true are your ways, King of the nations! <sup>4</sup>Who does not revere and glorify your name, Lord? Only you are holy! All nations shall come, and worship you, because your righteous deeds have been made known.

<sup>5</sup>After these things I looked, and the temple of the tent of the testimony was opened in heaven. <sup>6</sup>The seven angels who had the seven plagues came out of the temple. They were clothed in pure, fine linen, and wore golden belts. <sup>7</sup>One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever. <sup>8</sup>The temple was filled with smoke from the splendor and power of God, and no one was able to enter the temple until the seven plagues of the seven angels were completed.

**16** And I heard a loud voice out of the temple saying to the seven angels, "Go and pour out the seven bowls of God's wrath upon the earth."

<sup>2</sup>The first went and poured out his bowl on the earth, bringing foul and angry sores on those who had the mark of the beast and who worshiped his image.

<sup>3</sup>The second poured out his bowl on the sea, which became blood as from a corpse, and every living thing in the sea died.

<sup>4</sup>The third poured out his bowl on the rivers and the water fountains; they became blood, <sup>5</sup>and I heard the angel of the waters saying,

You are righteous, who is and who was, the Holy One, because of these judgments, <sup>6</sup>for they poured out the blood of the saints and prophets, and you gave them blood to drink, as they deserve.

<sup>7</sup>I heard the altar say, "Yes, Lord God the Almighty, true and righteous are your judgments."

<sup>8</sup>The fourth poured out his bowl on the sun, which scorched people with fire. <sup>9</sup>Severely burned, they cursed

## REVELATION 16:10

the name of God, who has power over these plagues, but they did not change their hearts to give him glory.

<sup>10</sup>The fifth poured out his bowl on the throne of the beast, darkening his kingdom. They gnawed their tongues because of the pain and sores, <sup>11</sup>and cursed the God of heaven, but they did not change their hearts about their deeds.

<sup>12</sup>The sixth poured his bowl on the great river Euphrates, and its water was dried up to prepare the road for the kings from the east. <sup>13</sup>I saw three vicious spirits like frogs, coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. <sup>14</sup>They are the spirits of demons performing miracles, who go out to the kings of the whole earth to assemble them for the war of the great day of God the Almighty.

<sup>15</sup>(Behold! I come like a thief. Blessed is he who watches and keeps his garments, so that he will not walk naked and they see his shame.)

<sup>16</sup>He brought them together at a place called in Hebrew *Harmagedon*.

<sup>17</sup>The seventh poured out his bowl into the air, and a loud voice went out of the temple from the throne, saying, "It is done!" <sup>18</sup>There were lightnings and noises and thunders, and a severe earthquake such as had never been since man has been on the earth, so severe. <sup>19</sup>The great city split into three parts, and the cities of the nations fell. Babylon the great was remembered before God to give her the cup of the wine of the fierceness of his anger.

<sup>20</sup>Every island disappeared and no mountains were found.

<sup>21</sup>Enormous hail, weighing a talent, fell from heaven on the people, and they cursed God because of the violent beating of the hail.

**17** And one of the seven angels who had the seven bowls came and said to me,



Come. I will show you the judgment of the great prostitute who sits on many waters, <sup>2</sup>with whom the kings of the earth fornicated, and the inhabitants of the earth were intoxicated by the wine of her fornication.

<sup>3</sup>He brought me in the Spirit into a desert, and I saw a woman sitting on a scarlet-colored beast full of the names of blasphemy which had seven heads and ten horns. <sup>4</sup>The woman was clothed with purple and scarlet, adorned with gold, precious stones, and pearls, holding in her hand a golden cup full of the detestable impurities of her vice. <sup>5</sup>A name was written on her forehead, "Mystery: Babylon the great, the mother of the prostitutes, and of the detestable things of the earth." <sup>6</sup>I saw the woman drunk with the blood of the saints, and with the blood of Jesus' martyrs. When I looked at her, I was greatly amazed! <sup>7</sup>And the angel said to me,

Why are you amazed? I will tell you the mystery of the woman, and of the beast carrying her, which has seven heads and ten horns. <sup>8</sup>The beast which you saw was, and is not, and is about to go up from the abyss, and goes into destruction. The inhabitants of the earth, whose names are not written in the book of life from the foundation of the world, will be amazed, seeing the beast that was, and is not, and will be.

<sup>9</sup>Here is the mind that has wisdom: the seven heads are seven mountains on which the woman sits. There are seven kings: <sup>10</sup>five have fallen, one is, and the other has not yet come. When he comes he must continue a little while. <sup>11</sup>The beast which was, and is not (himself being the eighth but is of the seven), goes into destruction.

<sup>12</sup>The ten horns which you saw are ten kings who have not yet received a kingdom, but for one hour they receive authority as kings with the beast. <sup>13</sup>They are of one mind, and they give their power and authority to the beast. <sup>14</sup>They will fight with the Lamb, but the Lamb,

## REVELATION 17:15

who is Lord of lords and King of kings, will conquer them. Those with him are called and chosen and faithful.

<sup>15</sup>He said to me,

The waters which you saw (on which the prostitute sits) are peoples and crowds and nations and languages.

<sup>16</sup>The ten horns which you saw, and the beast, will hate the prostitute, stripping her naked, devouring her flesh, and burning her with fire. <sup>17</sup>God put it in their hearts to do his purpose, giving their kingdom to the beast until God's words are fulfilled. <sup>18</sup>The woman whom you saw is the great city reigning over the earth's kings.

**18** After these things I saw another angel coming down from heaven with great authority, and the earth was illuminated by his splendor. <sup>2</sup>He cried with a strong voice,

She has fallen! She has fallen! Babylon the great! She has become a haunt for demons, a lair for every foul spirit, and a cage for every filthy and despised bird. <sup>3</sup>All nations have fallen because of the wine of the wrath of her fornication. The kings of the earth fornicated with her, and the earth's merchants became rich by the means of her sensuality.

<sup>4</sup>I heard another voice from heaven, saying,

My people, come out of her, that you may not partake of her sins, neither receive her plagues, <sup>5</sup>for her sins have reached heaven, and God has remembered her iniquities. <sup>6</sup>Give back to her as she has given. Repay double to her according to her works. Mix double to her the cup she has mixed. <sup>7</sup>Give her torment and mourning as she has glorified herself and lived sensually, because she said in her heart, "I reign as a queen! I am not a widow! I will in no way see mourning!" <sup>8</sup>For this reason in one day her plagues shall come: death and mourning and famine; and she shall be burned with fire, because the God who has judged her is a mighty Lord.

<sup>9</sup>The kings of the earth, who fornicated with her and lived sensually, shall weep and mourn over her when

they see the smoke of her burning. <sup>10</sup>They will stand far away because of the fear of her punishment, exclaiming, "Woe! Woe! The great city, Babylon the strong city! In one hour your judgment has come!"

<sup>11</sup>The merchants of the earth wept and mourned over her because no one any longer bought their merchandise: <sup>12</sup>gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, citron wood, vessels of ivory, precious wood, brass, iron, marble, <sup>13</sup>cinnamon, spice, incense, perfume, frankincense, wine, oil, flour, wheat, cattle, sheep, horses, chariots, slaves, and men's lives.

<sup>14</sup>The fruit which you craved has gone from you, and all things luxurious and all things splendid have passed away from you, and will be found no longer at all. <sup>15</sup>The merchants of these things, who have been made rich by her, shall stand far away because of the fear of her punishment, weeping and mourning, <sup>16</sup>saying, "Woe! Woe! The great city, clothed in fine linen and purple and scarlet, ornamented with gold and precious stones and pearls! <sup>17</sup>In one hour such riches have vanished!

Every ship captain, and every passenger on a ship, and sailors, and as many as trade by sea, stood far away, <sup>18</sup>and were crying, gazing on the smoke of her fiery ordeal, asking, "What is like the great city?" <sup>19</sup>They threw dust on their heads, and were crying, weeping and wailing, and exclaiming, "Woe! Woe! The great city! All those having ships on the sea have been made rich by her wealth. In one hour she has been made desolate. <sup>20</sup>Rejoice over her, Heaven, and the holy people, and the apostles, and the prophets, for God has avenged you.

<sup>21</sup>And a mighty angel lifted a rock like a great millstone and threw it into the sea, saying,

In this manner Babylon the great city will be cast down, never more to be found. <sup>22</sup>The sound of harpers and musicians and flute players and trumpeters shall never again be heard in you. No craftsman of any trade

REVELATION 18:23

shall ever again be found in you. The sound of a millstone shall never again be heard in you. <sup>23</sup>The light of a lamp shall never again shine in you. The voice of a bridegroom and of a bride shall never again be heard in you. Your merchants were persons of importance on the earth. All the nations were led astray by your witchcraft. <sup>24</sup>The blood of prophets and of saints and of all those who have been murdered on the earth was found in her.

**19** After these things I heard what was like the loud voice of a large multitude in heaven, saying,

Hallelujah! The salvation and the splendor and the power are our God's, <sup>2</sup>because his judgments are true and righteous! He has judged the great prostitute, who corrupted the earth with her fornication, and he has taken vengeance for the blood of his slaves against her.

<sup>3</sup>A second time they exclaimed, "Hallelujah! Her smoke goes up forever and ever." <sup>4</sup>The twenty-four older ones and the four living creatures fell and worshiped God, who sits on the throne, saying, "Amen! Hallelujah!"

<sup>5</sup>A voice came out from the throne, and said, "Praise our God, all his slaves, those who revere him, the small and the great!" <sup>6</sup>I heard what was like the voice of a large multitude, and like the sound of many waters, and like the sound of mighty thunders, saying,

Hallelujah! The Lord our God, the Almighty reigns! <sup>7</sup>Let us rejoice and be glad! Let us give him glory! The Lamb's marriage has come, and his fiancée has prepared herself!

<sup>8</sup>It was given to her that she should be clothed in fine linen, bright and splendid. The fine linen is the good deeds of the saints. <sup>9</sup>He said to me, "Write: blessed are they who are invited to the Lamb's marriage feast." And he said to me, "These are God's true words." <sup>10</sup>I fell at his feet to worship him, and he said to me,

Do not! I am your fellow slave, and of your brothers

who hold the testimony of Jesus. Worship God. The testimony of Jesus is the spirit of prophecy.

<sup>11</sup>I saw heaven opened, and behold! A white horse whose rider is called Faithful and True. He judges in righteousness, and wages war. <sup>12</sup>His eyes are as a fiery flame, and many diadems are on his head. He has an inscribed name, which no one knows but himself. <sup>13</sup>He is clothed with a blood-spattered coat, and his name is called the Word of God. <sup>14</sup>The armies of heaven, clothed in fine linen, bright and splendid, follow him on white horses. <sup>15</sup>A sharp sword goes out of his mouth to strike the nations, and he will rule them with an iron rod. He tramples the winepress of the fury of the wrath of God, the Almighty. <sup>16</sup>His title, KING OF KINGS AND LORD OF LORDS, is inscribed on his coat and on his thigh.

<sup>17</sup>I saw an angel standing in the sun, and he cried with a loud voice, saying to all the birds flying in the midst of heaven,

Come! Gather for God's great feast, <sup>18</sup>to eat the flesh of kings, and the flesh of chief captains, and the flesh of mighty men, and the flesh of horses and of their riders, and the flesh of all men, free and enslaved, small and great.

<sup>19</sup>I saw the beast and the kings of the earth and their armies gathered for war against the one sitting on the horse and his army. <sup>20</sup>The beast was seized, and with him the false prophet, who did signs before him, with which he deceived those who had the mark of the beast and who worshiped his image. The two were thrown alive into a fiery lake burning with brimstone. <sup>21</sup>The rest were killed by the sword from the mouth of the one sitting on the horse, and all the birds were filled with their flesh.

**20** I saw an angel coming down out of heaven, having the key of the abyss, and a great chain in his hand. <sup>2</sup>He seized the dragon (the old serpent, who is the devil and Satan) and bound him for a thousand years. <sup>3</sup>He threw

## REVELATION 20:4

him into the abyss, and shut and sealed it over him that he should deceive the nations no more until the thousand years are complete. After these things he must be released for a little time.

<sup>4</sup>I saw thrones, and they sat on them, and judgment was given to them, even the souls of those who had been beheaded because of the testimony of Jesus, and because of God's message. They did not worship the beast or his image, and did not receive the mark on their forehead or their hand. They lived and reigned with Christ for a thousand years <sup>5</sup>(the rest of the dead did not live until the completion of the thousand years); this is the first resurrection. <sup>6</sup>Blessed and set apart is he who has a part in the first resurrection. The second death has no power over these, but they will be priests of God and of Christ, and they will reign with him a thousand years.

<sup>7</sup>When the thousand years are completed, Satan will be released from his prison. <sup>8</sup>He will go out to deceive the nations in the four corners of the earth, Gog and Magog, and to gather them for war (their number is like the sand of the sea). <sup>9</sup>They went up on the breadth of the earth, and surrounded the camp of the saints, and the beloved city. But fire came down from heaven, and consumed them. <sup>10</sup>The devil (their deceiver) was thrown into the lake of fire and brimstone (where also were the beast and the false prophet). They will be tormented day and night forever and ever.

<sup>11</sup>I saw a great white throne, and the one sitting on it. The earth and heaven fled from his face, and no place was found for them. <sup>12</sup>I saw the dead, the great and the small, stand before the throne. Books were opened, and another book was opened, which is of life. The dead were judged out of the things written in the books according to their works.

<sup>13</sup>The sea gave up the dead in it. Death and Hades gave up the dead in them. They were judged (each one)

according to their works. <sup>14</sup>Death and Hades were thrown into the fiery lake (this second death is the lake of fire).

<sup>15</sup>If any one was not found written in the book of life, he was thrown into the fiery lake.

**21** I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. <sup>2</sup>I saw the sacred city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her bridegroom. <sup>3</sup>I heard a loud voice out of the throne, saying,

Behold! God's dwelling place is with men, and he shall dwell with them, and they shall be his people, and God himself, their God, shall be with them. <sup>4</sup>He shall wipe away every tear from their eyes. Death shall be no more! Neither mourning nor crying nor pain shall ever be, because the former things shall have passed away.

<sup>5</sup>The one sitting on the throne said, "Behold! I am making all things new." He continued, "Write, for these words are dependable and true." <sup>6</sup>He said,

It has been done! I am the A and the Z, the beginning and the end. I will freely give to him who is thirsty of the fountain of the water of life. <sup>7</sup>He who overcomes shall inherit these things. I will be his God, and he shall be my son. <sup>8</sup>But for the cowards and unbelievers and detestable ones and murderers and fornicators and sorcerers and idolaters and all the liars, their part is the lake burning with fire and brimstone, which is the second death.

<sup>9</sup>One of the seven angels, who had the seven bowls full of the seven last plagues, came and said to me, "Come. I will show you the bride, the fiancée of the Lamb." <sup>10</sup>He carried me away in the Spirit to a mountain, great and high, and showed me the sacred city, Jerusalem, coming down out of heaven from God, <sup>11</sup>having God's splendor. Its light is like a precious stone, as crystal-clear jasper.

## REVELATION 21:12

<sup>12</sup>Its wall, great and high, has twelve gates, and at the gates twelve angels, inscribed with the names of Israel's twelve tribes <sup>13</sup>(on the east, three gates; on the north, three; on the south, three; on the west, three). <sup>14</sup>The city's wall has twelve foundations, on which are the twelve names of the Lamb's twelve apostles.

<sup>15</sup>The one talking with me had a golden reed to measure the city, its wall and gates. <sup>16</sup>The city lies in a square, its length as long as the width. He measured the city with the reed, fifteen hundred miles (its length and breadth and height are equal). <sup>17</sup>He measured its wall, two hundred and sixteen feet (by man's measure, which is of an angel). <sup>18</sup>The material of the wall is jasper, and the city is pure gold, like pure glass. <sup>19</sup>The twelve foundations of the wall are ornamented with every precious stone: the first foundation is jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, <sup>20</sup>sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; and the twelfth, amethyst. <sup>21</sup>The twelve gates are twelve pearls (each one of the gates is one pearl), and the street of the city is pure gold, like transparent glass.

<sup>22</sup>I saw no temple in the city, for the Lord God the Almighty is its temple, and the Lamb. <sup>23</sup>The city needs neither the sun nor the moon to shine in it, for God's splendor gives light to it, and the Lamb is its lamp. <sup>24</sup>The nations shall walk by its light, and kings bring their splendor into it. <sup>25</sup>The gates shall never be shut by day, for night shall not be there. <sup>26</sup>They shall bring the splendor and honor of the nations into it, <sup>27</sup>and by no means shall any uncleanness, or a doer of detestable things, or a liar, enter into it, but only those who are written in the Lamb's book of life.

**22** He showed me a river of the water of life (clear as crystal) flowing from the throne of God and from the Lamb. <sup>2</sup>In the middle of its wide street, on both sides



of the river, is the tree of life bearing twelve fruits monthly, and the tree's leaves are for the healing of the nations, <sup>3</sup>and cursing will be no more.

The throne of God and of the Lamb shall be in it. His slaves shall serve him, <sup>4</sup>and they shall look on his face, and his name shall be on their foreheads. <sup>5</sup>Night shall be no more, and they have no need of the light of a lamp, or the light of the sun, because the Lord God shall give them light, and they shall reign forever and ever.

<sup>6</sup>He said to me,

These words are dependable and true. The Lord (the God of the spirits of the prophets) has sent his angel to show his slaves what things must happen soon. <sup>7</sup>Behold! I am coming soon. Blessed is he who keeps the words of the prophecy of this book.

<sup>8</sup>And I, John, am the one who heard and saw these things, and when I heard and saw, I fell down to worship at the feet of the angel who showed these things to me. <sup>9</sup>And he said to me,

Do not! I am your fellow slave, and of your brothers the prophets, and of those keeping the words of this book. Worship God.

<sup>10</sup>And he said to me,

Do not seal the words of the prophecy of this book, for the time is near. <sup>11</sup>He who is unjust, let him still be unjust; and he who is filthy, let him still be filthy; and he who is righteous, let him still be righteous; and he who is dedicated, let him still be dedicated.

<sup>12</sup>Behold! I am coming soon, and my reward is with me to give to each one according to his work. <sup>13</sup>I am the A and the Z, the first and the last, the beginning and the end. <sup>14</sup>Blessed are they who wash their robes, in order that they may have access to the tree of life, and to the gates, that they may go into the city. <sup>15</sup>The dogs and the sorcerers and the fornicators and the murderers

## REVELATION 22:16

and the idolaters and every one loving and practicing a lie are outside.

<sup>16</sup>I, Jesus, sent my angel to testify these things to you for the congregations. I am the root and offspring of David, the bright, the morning star. <sup>17</sup>Both the Spirit and the bride say, "Come," and let the one who hears say, "Come," and let him who is thirsty come. Let him who wants the water of life receive it without cost.

<sup>18</sup>I testify to every one who hears the words of the prophecy of this book: if any one adds to them, God will add to him the plagues that are written in this book, <sup>19</sup>and if any one takes away from the words of the book of this prophecy (of the things which are written in this book), God will take away his part from the tree of life, and from the sacred city.

<sup>20</sup>The one testifying these things said, "Yes, I am coming soon." Amen, come, Lord Jesus. <sup>21</sup>The grace of the Lord Jesus be with the saints.

# Appendix

## I. EXPLANATION

### *Is There a Perfect Translation?*

“Every scripture is God-breathed” (2 Timothy 3:16). Nothing in the autographs was “by human will, but men spoke from God being moved by the Holy Spirit” (2 Peter 1:21). Theirs were not “words of human wisdom” but “of the Spirit” (1 Corinthians 2:13). The original writings then were perfect.

But translation of the Greek New Testament into English “is a human—not a divinely inspired—process,” writes Professor Jack P. Lewis (THE ENGLISH BIBLE FROM KJV TO NIV, Baker Book House: Grand Rapids, 1981, p. 10), and is “subject to all the faults man is heir to. The perfect translation does not exist.” Consequently, “the careful student of the Bible will not rely completely upon one version, but will seek to recognize the strengths and weaknesses of the versions he uses.”

### *Is a Literal Translation Possible?*

The thought of a word-for-word translation may initially appear attractive, but it would not make sense. Immediately, as one begins such, he retreats. For example, Matthew 1:18 would look like this:

of her having been betrothed of the mother of him of Mary to Joseph before to come together them she was found in womb having the Spirit Holy.

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Not only awkward but confusing is a word-for-word rendering of Luke 3:14:

They were asking and him and soldiering saying, what shall we do and we? And he said to them, none shake through nor fig-shine, and be satisfied with boiled food bought of you.

In 2 Corinthians 9:10 a word-for-word translation is nonsense:

The one and chorus-leading seed to the sowing and bread into food a chorus he will lead . . . .

Literally one would not know where a word starts or ends (the first century Greek manuscripts had no spacing, no punctuation, and were written all in capital letters). With the expertise of thousands of scholars through nearly two thousand years, no one knows for sure where to put a space in *maranatha* (1 Corinthians 16:22). Consequently no one knows certainly what those letters mean. To space after the *n* gives one meaning, but to put it after the third *a* gives another. This problem is not major (affecting no one's salvation), but it is enough of a problem that would-be literalists are embarrassed. A literal translation, no matter how much admired and desired, would be unintelligible. A word-for-word rendition with Greek grammatical constructions would be more awkward than an interlinear and convey as little sense (Dr. Eugene Nida, American Bible Society).

The literal translation done by the inspired apostle John of the name of a Jerusalem pool is *apestalmenos*, "having been sent from" (John 9:7), but no English version follows the literal translation.

*Is a Paraphrase Wrong?*

Just as a literal translation can be awkward and confusing, so is the idealistic notion of "no paraphrase." Notice how meaningless it would be to translate such examples as Matthew 1:18, Luke 3:14; 2 Corinthians 9:10 (quoted above) without changing phrases.

All translations paraphrase. The Greek "they paid him" in Matthew 26:15 the KJV has paraphrased to "they covenanted with him." "The thieves . . . reviled him" in the Greek of Matthew 27:44 the KJV has paraphrased into "the thieves . . . cast the same into his teeth." The Greek of Romans 6:2, "may it not be," in the KJV is "God forbid" (and in fourteen other citations).

Paraphrases conveying the thought of the Greek are not wrong, but how easy it is to change the thought: "Easter" (Acts 12:4, KJV); "Drink ye all of it" (Matthew 26:27, KJV); "horses' bridles in their mouths" (James 3:3, ASV); instead of deacons' "wives" (as the context of 1 Timothy 3:11 demands) the ASV inserts "women." Notice also "deaconess" (Romans 16:1, RSV); "layman" (Numbers 16:40, NASB); "you are Peter the Rock" (Matthew 16:18, NEB); "the Word was a god" (John 1:1, NWT), and "sinful nature" (Romans 8:5, NIV).

The literal translation of the word *hrabbi* (John 1:38) is "My Great One." However, the inspired John paraphrased it as *Didaskale*, "Master" (KJV), "Teacher" (ASV). *What Kind of Translation is Best?*

If then a literal translation can be confusing, and a paraphrase sometimes misleading, how should a translator proceed? Dr. Nida has characterized (1) a literal translation as formal equivalence; (2) a paraphrase as the author's thoughts in the translator's words; and (3) the same impression on a twentieth century reader that was in the mind of a first century reader as dynamic equivalence. Certainly the latter is what the Lord wants. He wants "the word of the truth of the gospel" (Colossians 1:4) to go into all languages with "understanding" (Psalm 119:130), not misunderstanding.

This translation (in places literal and in places paraphrastic) strives to reproduce in twentieth century English the exact meaning of the inspired first century Greek word, translating "not the words" but "the sense" (Jerome).

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Young people and older have critically read parts or all of this translation. A master reader in Greek and a scholar in English composition have each read the entire book. But I am responsible for all errors. Since translation is a human enterprise, this translation has weaknesses, as do all translations. Pray with me that the book will mislead nobody and will encourage many to live in "the beauty of holiness."

In this appendix, New Testament books are abbreviated as follows: Mt, Mk, Lk, Jn, Ac, Ro, 1 Co, 2 Co, Ga, Ep, Ph, Co, 1 Th, 2 Th, 1 Ti, 2 Ti, Ti, Pl, He, Ja, 1 Pt, 2 Pt, 1 Jn, 2 Jn, 3 Jn, Ju, Re.

To make this translation as accurate as possible, the word "church" is eliminated. The word "church" historically refers to a physical building, a meetinghouse, which the Lord's people in the first century did not build, and for which there is no New Testament word. William Tyndale knew that the word "church" is an inaccurate translation of the New Testament word *ekklēsia*, which simply means "called out." So Tyndale, in the first English translation of the New Testament from Greek in 1525, eliminated "church" in favor of "congregation." King James I, having a vested interest in the word "church," since he was the head of the Church of England, did not like the change, and so he ordered the fifty-four translators of the King James version to use the word "church." Alexander Campbell knew what Tyndale knew about the inaccuracy of that word, and in THE LIVING ORACLES (1826) he, like Tyndale, used the word "congregation." The Greek text of the United Bible Societies has one hundred and fourteen citations of *ekklēsia*. In the two instances (Ac 19:32, 40, (Ac 19:32, 40 [E, 41]) where the reference is to an illegal group, this translation has "gathering." In the one instance (Ac 19:39) where *ekklēsia* refers to a lawful group of citizens, this translation uses "assembly." In the one instance where the word refers to the

Hebrew nation (Ac 7:38), this translation uses “called-out people,” and uses the same phrase thirty-five times in reference to the Lord’s New Testament people. Seventy-five times in reference to the same New Testament people, this translation uses “congregation.”

Likewise, the word “baptism” is eliminated, because it is not a translation: “baptism” only anglicizes the Greek word *baptisma*, using English letters to replace Greek letters, and does not tell what it means. Since the root meaning of *baptō* is “dip,” this translation uses the word “immersion” (or, “immerse,” “overwhelm,” “submerge,” Mk 10:38, 39) except in four instances where the author’s thought is not the action (an immersion), but the result of the action (a washing) (Mk 7:4; Lk 11:38; He 9:10; 1 Pe 3:21).

Likewise, the word “repent” is eliminated because it does not accurately translate the Spirit’s word *metanoēō*. The word “repent” simply means “be sorry again” (*repenit-ere*). *Repenitere* (Latin), *metamelomai* (Greek), and “repent” (English) are synonyms, all pointing to regret and sorrow. But they are not synonyms of *metanoēō*, because regret and sorrow are prerequisites of *metanoēō* (2 Co 7:10). Regret and sorrow may lead to *metanoēō* (Mt 21:29; Mk 14:72), but they may stop short (Mt 27:3). *Metanoēō* has both a prerequisite and a consequent (Mt 3:8; Lk 19:8). The literal meaning of *metanoēō* is to think afterwards, to have an afterthought, to change the mind. In He 12:17 this translation uses the literal phrase “change of mind;” in other places, since biblically man’s mind is his heart (Genesis 6:5; Ac 8:22), and since deeper feeling is usually associated with the word “heart” than with the word “mind,” this translation uses the phrase “change the heart.”

Likewise, the word “begotten” in Jn 1:14, 18; 3:16, 18; He 11:17; 1 Jn 4:9 is eliminated (1) for the sake of accuracy and (2) for the sake of the honor that belongs to Isaac and to Jesus. Many Christians (of whom I was one) were brought up to believe that Jesus is dishonored if one

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does not call him “only begotten” (though somehow we did not take up for Isaac).

As for accuracy, in none of the six citations mentioned above did the infallible Holy Spirit cause *monogennēs*, only begotten, to be written, but in every instance the word written is *monogenēs*, the only one of a kind, the unique one.

It would have been inaccurate for the Holy Spirit to describe Isaac as *moledeth badad*, *monogennēs*, only begotten, for Abraham his father begat seven sons (Genesis 16:15; 25:2) beside Isaac. Accordingly, Isaac was not an only begotten (as some translations call him in He 11:17), but God called him a *yahidh* (Genesis 22:2), a unique being, one of which no duplicate existed, a solitary person (cf. Psalm 68:6 [H, 7]). The inspired writer of the book of Hebrews explained in what way Isaac was a *yahidh*, a *monogenēs*: he was the only son of promise, not the only begotten of Abraham (He 11:17).

Similarly, it would have been inaccurate for the Holy Spirit to speak of Jesus as a *monogennēs*, an only begotten, for he was not the only begotten either of God (1 Jn 5:1; 2 Co 6:18) or of Mary (Mk 6:3). Actually, to call the *Logos*, the Word, who “was God” (Jn 1:1), a begotten being, is to deny his eternity (Micah 5:2), is to demote him to creature-status (as some have done: the Arians, the Unitarians, the Jehovah Witnesses, etc.), whereas he is the Creator (Jn 1:3; Co 1:16). This is true because no begotten being can be as old as his father. The “Son” designation then, though important and precious, cannot be literal.

Physically he was begotten of Mary (Lk 1:35), but actually, as the Word, always existing, he was never begotten. Ignatius wrote to the Ephesians in A.D. 110 that Jesus was *gennētos kai agennētos*, begotten and unbegotten (Bauer-Gingrich-Danker, 156). Figuratively he was begotten (Psalm 2:7) in his being raised from the dead and in his being made king and priest (Ac 13:32, 33; He 1:5;



5:5), but in no sense does the Bible call him an “only begotten.”

Bauer-Gingrich-Danker, p. 527, simply define *monogenēs* as “only, unique.” In the first three occurrences of *monogenēs* in the New Testament (Lk 7:12; 8:42; 9:38) there is an “only” person described (son, daughter, son) who is compared with no other, and therefore any other word of definition would be “redundant” (Jack Lewis). But in the last six occurrences of *monogenēs* in the New Testament (Jn 1:14, 18; 3:16, 18; He 11:17; 1 Jn 4:9), neither Isaac (with seven brothers, Genesis 16:15; 25:2) nor Jesus (with many brothers, Mk 6:3; He 2:11) was an “only” son. Therefore, the word “only,” as a translation of *monogenēs* in regard to both Isaac and Jesus would be inaccurate. However, the word “unique” is accurate and precise, and is followed in this translation.

Most people do not know Greek and they have to trust the translators. “Woe to the world because of the stumbling blocks! For the stumbling blocks must come, but woe to the man through whom the stumbling block comes” (Mt 18:7). Translators have within their power to destroy a “brother for whom Christ died” (1 Co 8:11). So, if translators are not dedicated to accuracy, they had better quit. One is not perverting Ja 3:1 to make it read: “Be not many of you translators, my brothers, knowing we shall receive greater condemnation.”

## II. PRINCIPAL EXCEPTIONS TO THE UBS TEXT

The basic text (with some exceptions) from which this translation comes is the third edition (corrected 1983) of THE GREEK NEW TESTAMENT, edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren, published by the United Bible Societies (London and New York, 1966, 1968, 1975), with careful attention given to the text’s companion volume A TEXTUAL COMMENTARY ON THE GREEK NEW TESTAMENT, by Bruce M. Metzger on behalf of and in coopera-

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tion with the Editorial Committee (named above) of the United Bible Societies (London and New York, 1971).

All those who love the Greek New Testament are deeply indebted to the scholars of the Editorial Committee for their many years of disciplined work and for their willingness that the results of their labors be universally shared. No one can question the vast majority of the 2040 variants (1440 in the textual apparatus, 600 more in the commentary) selected by the Committee. Instances of divergence considered important are explained below. Disputed words considered important in this translation are bracketed. Doubly bracketed words, as in UBS, indicate textual additions “of evident antiquity and importance” (THE GREEK TESTAMENT, xlvii).

Metzger (A TEXTUAL COMMENTARY, xxvf.) describes the criteria by which critics determine, when two or more variants occur, which is most likely the original reading. External evidence is gathered from the date, character, geographical distribution, and genealogical text-family of the witnesses. Internal evidence is gathered from transcriptional probabilities. Instead of counting manuscripts the textual critic weighs them by three criteria: (1) the more difficult reading is preferred (remembering that this evidence is relative, for a reading can be “so difficult that it can have arisen only by accident in transcription”); (2) the shorter reading is preferred except when parablepsis or purposeful omission is probable; (3) a discordant reading is preferred. Internal evidence is also gathered by intrinsic probabilities (what the author is likely to have written): a reading must make “sense” and “suit the context” (Metzger, THE TEXT OF THE NEW TESTAMENT; New York & London: Oxford University Press, 1964, 209, 232; Metzger, A TEXTUAL COMMENTARY, 630). Sometimes, when “violence is done to the sense” an admittedly strong external support gives a reading that “appears to be intolerable.” Then “one is entitled to apply David Mace’s crisp dictum

that no manuscript is so old as common sense" (ibid). "Raccoon" John Smith, an unlearned nineteenth century gospel preacher, set up his own canons of intrinsic textual criticism, using some of the same words as employed by the erudite Metzger: "whatever word or phrase is inconsistent with the context, or with common sense," must be a translator's error (cited by R. L. Roberts, FIRM FOUNDATION, 10-30-73, 7 [695]).

The present writer takes exception to Metzger's third rule (cited above) on evaluating transcriptional evidence: that a discordant reading usually is preferable. True, there is a transcriptional probability that a scribe would not intentionally make a reading discordant, whereas he would be more likely to alter a reading to achieve harmony. But any reading that leaves discordance in any part of the Bible was put there by a copyist, not by the the author. Autographic discordance makes impossible the biblical claim that every scripture is "God-breathed" (*theopneustos*, 2 Ti 3:16). If he is "a God of truth" (*'el 'emunah*, Deuteronomy 32:4; cf. Isaiah 65:16; Co 3:9) and "without iniquity" (*'en 'awel*, Deuteronomy 32:4), there can be no discordance in him. As truth never collides with itself, the autographs had no contradictions. On the other hand, if the biblical claim for itself is false, then the book is not worth a man's attention. A critic has not finished his work if he leaves in his text a contradiction. Restoration of the original text involves paradoxes, but no collisions. If he does not believe the autographs were inerrant all of his labor is much ado about nothing.

External evidence is always weighty, but "occasionally considerations relating to intrinsic evidence will cast a decisive vote in the face of what appears to be overwhelming external testimony" (Metzger, THE TEXT, 239). Sometimes "internal considerations of the most compelling kind make it altogether likely that all of the uncials and almost all of the minuscules are wrong" (ibid., 240). These consid-

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erations lead textual critics to eclecticism, "a rational criticism," in which less attention is given "to questions of date and families of manuscripts than to internal or contextual considerations" (ibid., 175).

"A presumption of relatively high authority is conferred by priority of date" but it is "still no more than a presumption, because the exemplar from which a manuscript was copied may have been" only a little older than itself and "because corruption may be rapid on one line of transmission, slow in another" (B. F. Wescott and F. J. A. Hort, *THE NEW TESTAMENT IN THE ORIGINAL GREEK*, New York: Macmillan Co., 1953, 543). If there is a conflict between the internal and external lines of evidence, "the ultimate determination must evidently be here left to personal judgement" (ibid., 563). Metzger quotes George Foot Moore that "the methodical elimination of the element of human intelligence can hardly be the ideal of science" (*THE TEXT*, 168-9).

In several minor instances (Mt 7:14; 15:6; Mk 5:1; 6:14; 9:41; 11:3; 15:44; Lk 8:26, 37; 22:16; Jn 1:3; 3:31; 16:16; Ac 7:46; 9:25; 22:16; Ro 8:26, 28; 9:33; 11:17; 1 Co 7:14; 9:15; 10:11; 11:29; Ep 5:22; Co 2:13; 2 Th 3:6; 2 Ti 4:1; Ti 2:5; Ja 3:3; 4:4; 1 Pt 4:1; 5:2, 5; 2 Pt 2:6, 13, 15; 3:10, 12; 1 Jn 1:4; 5:18; 2 Jn 3; 3 Jn 9; Re 2:2, 22; 22:21) this translation departs from the UBS text. In several more important instances, reasons are given for departures, as follows:

Mt 1:7-8. Since not Asaph but Asa was the son of Abijah and the father of Jehoshaphat (1 Chronicles 3:10) the reading here should be Asa on the principle enunciated by Metzger (regarding another variant) that at times, "despite the weight of external evidence," a seemingly inferior reading is the "only" one to "suit the context" (in this case a remote context but still within the framework that every scripture is "God-breathed"). Sometimes, Metzger (*THE TEXT*, 232) writes (in regard to another variant)

“internal considerations should be allowed to take precedence over external evidence.”

Mt 1:10. Since not Amos but Amon was the son of Manasseh and the father of Josiah (1 Chronicles 3:13, 14) the reading here should be Amon on the remote harmony principle as in Mt 1:7, 8.

Mt 5:22. The Committee holds that *eikē* is a scribal addition, but says its inclusion “is widespread from the second century onwards” (Metzger, A TEXTUAL COMMENTARY 13). Its omission, however, presents Jesus preaching against anger (*orgē*) but not practicing what he preached (*orgē*, Mk 3:5; cf. 10:14). Further, it presents Jesus forbidding what James (1:19) permitted and what Paul ordered as the Lord’s command (*orgidzō*, Ep 4:26; 1 Co 14:37; cf. *ragaz*, Psalm 4:4 [H, 5]).

Mt 9:4. *Idōn* is better supported than *eidos* but does not make sense.

Mt 9:26. *Hautē* is better supported than *autēs* but does not make sense.

Mt 12:47. Though v. 47 is bracketed, v. 48 shows it is required.

Mt 19:7. Though *autēn* is bracketed, it is well supported externally and internally.

Mt 21:39. Though poorly supported externally, the second *auton* is required internally.

Mt 23:35. Omission of the phrase *huiou Barachiou* by the original scribe of Aleph and by Eusebius and by Luke (11:51) removes the difficulty suggested by 2 Chronicles 24:20 and Zechariah 1:1.

Mt 24:6. Though poorly supported externally, the words *panta tauta* are supported internally by *panta de tauta* in v. 8.

Mt 24:31. Though poorly supported externally, *phonēs* is required for internal smoothness.

Mt 27:9. “The reading *’Ieremiou* is firmly established” (Metzger, A TEXTUAL COMMENTARY, 66) by the major

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uncials and most of the minuscules. But manifestly the reading "Jeremiah" cannot be correct, for the quotation comes from Zechariah (11:13).

A second reading "Isaiah" (found in it manuscripts from the second to the fourth centuries, and in lectionary 21 from the twelfth century) likewise manifestly is wrong. A third reading, "Zechariah," has so little external evidence (syr-h from the fourth to seventh centuries, arm manuscripts from the fifth century, and minuscule 22 from the twelfth century) it cannot be chosen, though it harmonizes with the book of Zechariah.

A fourth reading omits the name of the prophet but has poor external support (though widely distributed: Tatian from the second century, cop from the third and fourth centuries, it and vg from the second to the fifth centuries, syr from the fourth to the seventh centuries, Augustine of the fifth century, uncial Phi of the sixth century, minuscules 33 and 157 of the ninth and twelfth centuries).

Metzger quotes Augustine (354-430) that one should "first take notice of the fact that the ascription of the passage to Jeremiah is not contained in all the manuscripts of the Gospels, and that some of them state simply that it was spoken 'by the prophet.' It is possible, therefore, to affirm that those manuscripts deserve rather to be followed which do not contain the name of Jeremiah. For these words were certainly spoken by a prophet, only the prophet was Zechariah." But he said his explanation is not altogether satisfactory, because "a majority of manuscripts contain the name of Jeremiah." He reasoned that the addition of "Jeremiah" by a scribe is not as likely as its omission.

Thus he enunciated the critical canon that the more difficult reading is to be preferred. However, that canon, though reasonable, is not always accurate. If applied to Mt 27:9, it sets forth Matthew as not knowing the Old

Testament and demonstrates that Jesus' promise to him ("it is not you that speak, but the Spirit of your Father that speaks in you," Mt 10:20) was not reliable. If the Bible is reliable Matthew did not contradict Zechariah. In this case the reading that omits the prophet's name, though poorly supported, harmonizes with the book of Zechariah. "Occasionally," writes Metzger (THE TEXT, 246), in regard to another variant, "one must choose the solution that is the least unsatisfactory."

Mk 1:2. Though *Ēsaia* is heavily supported externally, the reading is false, for the quotation in v. 2 is not written in *Ēsaia*. The external support for *en tois prophētais* is, however, earlier than that for *Ēsaia*, beginning with Irenaeus in A.D. 202, followed by cop in the third and fourth centuries, syr-h from the fourth to the seventh centuries, and A and W in the fifth century. (The original version of Aleph made another error with the name *Ēsaia*, wrongly writing it in Mt 13:35.) A textual critic, using the erroneous manuscripts of Mk 1:2 as if they were copies of the autograph, makes Mark an ignorant person, for any uninspired knowledgeable Jew would not have made the error.

Mk 2:26. The best available authorities mistakenly read Abiathar instead of Ahimelech (1 Samuel 21:1f.). They copied from some careless scribe, starting a train of errors in later copyists. To say that the autograph erred is to indict (1) Mark's knowledge of the Old Testament; (2) Mark's inspiration; and (3) Jesus' knowledge (for as the matter now stands it was he who first made the mistake orally). Since sly fault-finders all during Jesus' ministry were trying "to catch" him in his speech (Mk 12:13), they would not have missed this grainfield incident to show him his blunder.

This early error in copies of the gospel of Mark makes apropos a Metzger statement (though he would not apply it to Mark 2:26): "No single manuscript and no one group of manuscripts exist which the textual critic may follow

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mechanically. All known witnesses of the New Testament are to a greater or less extent mixed texts, and even the earliest are not free from egregious errors" (THE TEXT, p. 246). In view of mistakes in so many reputable witnesses, rather than doubting Mark's and Jesus' knowledge and inspiration, it is better to omit the name of Abiathar (as do D, W, a few minuscules, some it and syr manuscripts.) The other two synoptics relate the incident without naming the priest (Mt 12:4; Lk 6:4).

Mk 6:22. Acceptance of the UBS text (though the Committee only gave it a "D" rating) forces Mark to contradict Mt 14:6, Lk 3:19, as well as himself. In v. 22 Herodias is Herod's daughter; in v. 24 the unnamed dancer is Herodias' daughter.

Mk 16:9-20. These verses are absent from Aleph (4th century), B (4th), minuscule 304 (12th), it-k (4th-5th), syr-s (4th-7th), about a hundred copies of arm (5th), the two oldest geo (897, 913), Clement of Alexandria (215), and Origen (254). These verses were asserted to be spurious by Eusebius (339), and Jerome (420). They are attested by A (5th), C (5th), D (5th-6th), W (5th), though with an expanded addition, K (9th), Theta (9th), L (8th), Phi (6th), "indeed by all the Greek manuscripts except S and B" (Albert Huck, SYNOPSIS OF THE FIRST THREE GOSPELS, 9th ed., Oxford: B. H. Blackwell, 1949), most minuscules, versions it (2nd-4th), vg (4th-5th), syr-c (4th-7th), cop-sa (3rd-4th), arm (5th), geo (5th), eth (6th), goth (4th), Irenaeus (202), Tertullian (220), Aphraates (367), Apostolic Constitutions (380), Didymus (398).

Support by B is weakened by a blank column with space that would accommodate vss. 9-20. For longer interpolations or omissions "the application of stichometric reckoning" was a "rough and ready check on the general accuracy of a manuscript, for obviously a document which was short of the total number of stichoi was a defective copy" (Metzger, THE TEXT, 15f.) Mt has 2560 lines, Mk 1616,



Lk 2750, Jn 2024. Mk in B does not have 1616 lines, but enough space is left for the lines that would make 1616. This implies "the presence of 16:9-20 in Mark" (Metzger, *ibid.*).

Critics are united in rejecting the so-called "shorter ending" (as an ending it appears in no Greek manuscript, though often as intermediate between v. 8 and vss. 9-20; as an ending it appears only in it-k). Critics likewise are united in rejecting the expanded ending in W which was lost from the 5th to the 20th centuries. Of the three extant endings to Mk only vss. 9-20 can be considered.

Though Metzger (THE TEXT, 228) thinks the original text of Mk ended at v. 8, he says that v. 8 is not a fitting conclusion to the gospel. It is a "melancholy statement that the women were afraid." He continues, "The present writer cannot believe that the note of fear would have been regarded as an appropriate conclusion to an account of the Evangel, or Good News." Moreover, "to terminate a sentence with the word *gar* is most unusual and exceedingly rare" and "no instance has been found where *gar* stands at the end of a book."

However, he reasons that the style, vocabulary, and an awkward transition show that vss. 9-20 are not Markan, leading him to speculate that "the last leaf of the original copy was accidentally lost before other copies had been made." Since, however, the inspired Isaiah (40:8) and the inspired Peter (1 Pt 1:25) affirm the indestructibility of God's word, Metzger's reasoning and speculation are not tenable, for vss. 9-20 are the only possible candidate to be the end of Mk.

A misleading statement ASV has inserted in regard to Mk 16:9-20, "The two oldest Greek manuscripts . . . omit from ver. 9 to the end." As far as is known "the two oldest Greek manuscripts" (the first century autographs) have been lost. The ASV translators meant the two oldest

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Greek manuscripts available (namely, Aleph and B of the fourth century) omit the verses.

However, if one rejects Mk 16:9-20 on the strength of Aleph and B he is embarrassed, for in numerous places their combined testimony leaves the Bible contradictory and the reader confused. In the following citations Aleph and B testify jointly but erroneously: Mt 1:7, 8, 10; 5:22; 27:9; Mk 1:2; 2:26; 6:22; 7:4; Lk 2:22; 4:44; Jn 1:28, 42; 21:15, 16, 21; Ac 11:20; 12:25; 1 Th 2:7; 2 Pt 3:10.

Lk 2:22. The reading *autōn* is best attested, but it cannot be correct because the law of Moses only specified the mother to be in a purification process, not the father, not the baby. A second reading omits the pronoun, which removes the tension with Leviticus 12:6, but is poorly supported: one minuscule 435 (10th century), cop (3rd-4th), Amphilochius (394), and Irenaeus (202). A third reading, *autēs*, is accurate, but also is poorly supported: one minuscule 76 (12th century) and a Latin tradition including "Marie." But support of the third reading is heightened by its exact correspondence with what Moses wrote: "her purifying" (*taharah*, Le 12:6), and is adopted in this translation.

Lk 4:44. Though *'Ioudaias* is best attested, *Galilaias* must be accepted, else Luke did not proofread his composition, for he has Jesus in Galilee both before v. 44 (vss. 14, 31) and after it (5:1). The readings in Mt 4:23 and Mk 1:39 likewise support *Galilaias*. Though Metzger disagrees, what he wrote in another connection well applies in Lk 4:44: "on very rare occasions the correct reading may be preserved alone in the Koine or Byzantine text" (THE TEXT, 238). "There are other instances where almost all of the 'good' manuscripts are in error and the correct reading is preserved in 'inferior' witnesses" (ibid., 239).

Lk 9:10. Though the reading *eis polin kaloumenēn Bēthsaida* is well attested (p75, the first corrector of Aleph, B, L, etc.), yet factually Jesus and his apostles did not go

into Bethsaida, but *en erēmōi topōi* (Lk 9:12), *eis erēmon topon* (Mt 14:13; Mk 6:32; and the original author of Aleph).

Lk 23:34. Early in the third century p75 was copied from a manuscript which omitted this verse, and was followed in the fourth century by B and apparently the first corrector of Aleph. However, in the second century all available evidence attests that the use of verse was united and widespread (Marcion, Justin, Tatian, Hegesippus), and in the third century (except p75) it was accepted by Irenaeus, Origen, and Clement. Attestation in the fourth century includes the original Aleph, Ps-Clement, Eusebius, Ambrosiaster, Hilary, Basil, Apostolic Constitutions, and Ambrose. This translation accepts the verse but with brackets.

Jn 1:3-4. Whether a period follows *hen* or *gegonen* no one knows. This translation follows Metzger's dissent from the UBS text (A TEXTUAL COMMENTARY, p. 195-6).

Jn 1:18. Stronger external support is for *theos*. However, the context calls for *huios*: "in the bosom of the Father."

Jn 1:28: *Bēthania* has stronger external support than *Bēthabara*, but Bethany was not *peran* the Jordan 1:28; 3:26), while Bethabara was. Bethany was not in the *midhbar* (Joshua 15:61), but Bethabara was. Thus the geographical difficulty renders Bethany an erroneous reading.

Jn 1:42. Testimony is divided whether the author wrote *'Iōannou* (cf. 21:15, 16, 17) or *'Iōna*. Apparently Matthew wrote *Iōna* (16:17). Since the Johannine verses have variants, but the Matthean does not, tension is avoided by using the Matthean.

Jn 5:4. Omission of v. 4 is supported externally more decisively than its inclusion. However its omission leaves the reader puzzled in v. 7 how the water was stirred. Usually a shorter reading is preferable, but here the shorter reading lacks clarity and coherence, both of which are gained by including v. 4.

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Jn 7:8. The external evidence is divided, but that having *oupō* is the earliest (p66, A. D. 200, and p75, early 3rd century). *Ouk* leaves Jesus as deceitful.

Jn 7:39. The strongest external support for *dedomenon* is B, for without its presence the Holy Spirit is rendered non-existent. The Spirit's non-existence is not compatible with previous Johannine references of his existence (1:32, 33; 3:5, 6, 8, 34).

Jn 7:53-8:11. Much confusion exists in the manuscripts whether the *pericope adulterae* is Johannine, and if so, where it is located in his gospel. However, unquestionably external evidence says the passage is not genuine

Ac 8:37. The absence of v. 37 from Aleph and B of the 4th century, and from p 45 of the third, causes most textual critics to reject the verse. The earliest uncial containing it is E of the sixth century, and it is found in Latin manuscripts of the second century and in Irenaeus of the second century. On the other hand, internal evidence favors its retention, for its omission leaves an abrupt gap. The Ethiopian, asking Philip what hinders his being baptized, without waiting for an answer, stopped the chariot in preparation for baptism. Inclusion of the verse makes the account coherent. In addition the confession of Ac 8:37 harmonizes with other New Testament data (Ro 10:9, 10; Ph 2:11; 1 Ti 6:13; 1 Jn 4:15).

The critical canon for choosing a shorter reading in this instance produces awkwardness. Sometimes critics accept a longer reading (as Lk 22:17-20, Metzger, A TEXTUAL COMMENTARY, 173f). Furthermore, the reason Metzger (THE TEXT OF THE NEW TESTAMENT, 227) gives for rejecting Mk 16:9-20, "the lack of a smooth juncture between verses 8 and 9," is a reason for accepting Ac 8:37, namely: "the lack of a smooth juncture between verses" 36 and 38.

On the principle followed by Metzger and Allen Wikgren (in regard to a different variant, as they disagreed with

the other three Committee members), one can say v. 37 “seems to suit the context” and should be accepted “despite the weight of external evidence” (A TEXTUAL COMMENTARY, 630). Likewise (in regard to a different variant) Metzger shows that at times “one must rely chiefly on considerations of internal probabilities in reaching a decision” (THE TEXT OF THE NEW TESTAMENT, 234).

Ac 11:20. Since the external evidence between *Hellēnistas* and *Hellēnas* is divided, the Committee gave the former a “C” rating. However, the phrase *monon Ioudaiois* (v. 19) is decisive that Luke wrote *Hellēnas*.

Ac 12:25. Since Barnabas and Saul were already in Jerusalem (cf. Ac 11:27-30), the reading *hupestrepsan eis Ierousalēm*, though with the strength of Aleph and B, is not only an “almost impossible reading” (Metzger, THE TEXT OF THE NEW TESTAMENT, 243), but is contradictory. Harmony is found in following E, *apo Ierousalēm eis Antiocheian*.

Ac 13:18. Metzger (A TEXTUAL COMMENTARY, 405) observes that, between *etropophorēsen* and *etrophophorēsen*, “the evidence is singularly evenly balanced.” Since *etrophophoresēn* has a direct antecedent in Dt 1:31, it is used in this translation.

Ac 15:34. Though external support is heavy for the omission of v. 34, contextual evidence (v. 40) calls for its inclusion.

Ac 20:28. External evidence is divided between *theou* and *kuriou*, each being “supported by early and diversified witnesses” (Metzger, THE TEXT OF THE NEW TESTAMENT, 234). In the larger New Testament context Jesus is sometimes designated *theos* (Jn 1:1; 20:28; Ti 2:13; He 1:8). However, the immediate context (purchasing with blood) points to Jesus as *kurios* (cf. 1 Pt 1:18, 20; Re 5:9, 10).

Ac 28:13. Though both *perielontes* and *parelthontes* have strong external support, the latter is contextually more significant, and so is adopted here.

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Ro 8:23. Omission of *huiiothesian*, contrary to strong external support, is necessary to avoid an internal problem: the Romans would not have been awaiting *huiiothesian*, for they already had it (v. 15), and “who hopes for what he sees?” (v. 34). The omission has the Romans awaiting for what they did not have, namely, “the redemption of our body.”

Ep 1:1. External evidence is divided as to *en Ephesō*. However, if the Ephesian (?) letter is a general epistle, (1) the phrase *tois ousin* requires an *en* after it and a blank space so that the location might be inserted; (2) the antecedent of *humas* and *humōn* (6:22) is undetermined, leaving one wondering to what places Tychicus was sent; and (3) it is the only one in Paul’s extant letters without specified addressees.

1 Th 2:7. Stronger external attestation is for *nēpioi*, but “only *ēpioi* seems to suit the context, where the apostle’s gentleness makes an appropriate sequence with the arrogance disdained in ver. 6” (Bruce Metzger and Allen Wikgren, *A TEXTUAL COMMENTARY ON THE GREEK NEW TESTAMENT*, 630). Metzger further says that the UBS text with *nēpioi* involves a “violent transition in the same sentence from a reference to himself [Paul] as a babe to the thought of his serving as a mother-nurse,” a transition to most critics that is “little short of absurdity” (*THE TEXT OF THE NEW TESTAMENT*, 231).

He 9:4. Metzger writes, “The author of the Epistle to the Hebrews places the golden altar of incense in the Holy of Holies (9:4), which is contrary to the Old Testament description of the tabernacle (Exodus 30:1-6). The scribe of Codex Vaticanus and the translator of the Ethiopic version correct the account by transferring the word to 9:2, where the furniture of the Holy Place is itemized” (*THE TEXT OF THE NEW TESTAMENT*, 200). Since every rabbi knew the golden altar was not in the Holy of Holies, it is inconceivable that the author of the Epistle to the

Hebrews would make such a blunder, not to mention his divine inspiration.

Accordingly, Metzger's statement should be revised to say that the author of the Epistle to the Hebrews correctly places the golden altar of incense in the Holy Place, and the scribe of Codex Vaticanus and the translator of the Ethiopic version correctly copied that placement from their exemplars. Unfortunately other scribes with mistaken exemplars or in oversight place the altar in the Holy of Holies. Their mistake has been perpetuated by later scribes.

2 Pt 3:10. *Heurethēsetai*, though best attested externally, conveys no "acceptable sense" (Metzger, A TEXTUAL COMMENTARY, 706). The reading fitting the context (cf. *kausoumena*, v. 10, and *puroumenoi* and *kausoumena*, v. 12) and having the support of A and many minuscules is *katakaēsetai*.

1 Jn 5:18. Both *auton* and *heauton* have strong external support, and the internal evidence is not decisive. John could have written *ho gennētheis* as a unique messianic title, but it is more natural that he would be referring to a Christian's keeping himself from the Evil One.

Re 5:10. *Basileusousin* has better external support than *basileuousin*, but its use brings a contradiction. Christians now reign on the earth with Christ (in his "not of this world" kingdom, Jn 18:36; 2 Co 10:4, 5; 1 Pt 2:9; Re 1:6). Their reign with Christ cannot be when he has stopped reigning. He stops reigning when he has "put all enemies under his feet," the last being death (1 Co 15:25, 26). Then he delivers the kingdom to God the Father (1 Co 15:24). Consequently there is no future reign of Christians with Christ *epi tēs gēs*, but they now reign with him *epi tēs gēs* (Re 5:10). They will in the future reign with him in heaven, after the present earth has passed away (Ro 8:17; 2 Ti 2:12; Re 21:1; 22:5).

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Re 19:13. *Bebammenon*, though supported by A, clashes with *nazah* of Isaiah 63:3. *Perirerammenon*, supported by Aleph, harmonizes with the Isaianic ancestry of Re 19:13.



